The Churchman

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M. and 3 P. M	
ST. LUKE'S CHURCH,	8 "	" 5 "
" CHURCH OF THE ANNUNCIATION,	8 "	
" CHURCH OF THE HOLY COMMUNION	8 "	" 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.

" EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days,	6 P. M:
CHURCH OF THE NATIVITY,	9	
CHURCH OF THE TRANSFIGURATION,	8½ "	" 6 "

Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.

GRACE CHURCH BROOKLYN HEIGHTS,	8 "	6 "

On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for July.

4 Fourth Sunday after Trinity.
11 Fifth Sunday after Trinity.
18 Sixth Sunday after Trinity.
25 Seventh Sunday after Trinity—St. James, Apostle.

AUGUST.

1 Eighth Sunday after Trinity.
8 Ninth Sunday after Trinity.
15 Tenth Sunday after Trinity.
22 Eleventh Sunday after Trinity.
24 St Bartholomew.
29 Twelfth Sunday after Trinity.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 10.

BELSHAZZAR.

Concluded.

As thus they stood, King, peer, and concubine, like those within
The cities of the plain, awaiting the dread doom of sin,
The Queen, with voice like spirit blessed, the grave-like silence brake;
"Oh, King! for ever live and from this trance awake—awake!
Let not thy thoughts, thus, trouble thee, nor Sorrow fling her veil
Athwart thy brow, like Mourning, o'er the dead one cold and pale;—
For lo! there's one, my Son! within thy kingdom who can read
All mysteries that Bel and Nebo on Belshazzar have decreed,
One whom thy father master made of all Chaldea's seers,
For in *him* the spirit of the gods, like Wisdom's self, appears!
Let Belteshazzar now be called, and he will straightway show
What means this mystic messenger that makes thee tremble now?"
Then was Daniel brought before the King; and thus Belshazzar said:—
"Speak! art thou of those conquered tribes my father captive led
In years by gone, from Jewry?" "Lo! thy servant is thy slave;—
What can a captive give, oh King! his Conqueror would have?"
The King spake not: but raised his quivering finger where the hand
Stood still and misty, like a herald from a dim and distant land;—
E'en such a herald heaven might send, 'mid pestilence and war,
To open long-closed phials from some dark, malignant star,
When nations veil the heart—no longer clouds of incense rise,
And the sun looks too weak and wan to light the morning-skies!
But Daniel gazed unblenching, for his trust was in his God,
Whether amid the furnace-flames, or lions' den he trod;
For martyr-like baptized in flames was Daniel's holy faith,
And purged with flames he stood, and wore the martyr's holy wreath!
"Oh King! our God most High and Mighty, gave thy father's crown
The choicest gifts of Heaven—glory, honor, and renown,
And with thy Sire, where'er he went, were majesty and awe,
His very frown was conquest, and his iron will was law!
All nations and all languages, they feared and trembled too,
For whom he would, he spared alive, and whom he would he slew!
But when, in self-reliance, he forgat his trust in God,
And in very pride his head was raised above the earth he trod,
When in self-glory of the flesh his pride was lifted up,
Then did God's long-staid hand first mingle tears within his cup;—
Yes, shame and sorrow were thy Sire's, when from the haunts of men
Sent forth to seek a home, he found it in the wild beasts' den,
And with the oxen, he ate grass— with dew he quenched his thirst;—
And thy Sire, oh King! to herd with beasts, was for his pride accurst!
Now mark what I areed thee, King! thy father's crime is thine,
Thy soul is lifted up against the Majesty Divine;
Of old the angels forfeited their high estate for pride,
Look round thee, King! and say hast *thou* not God thyself defied?
What see I here, amid these gold and silver vessels piled,
But God Himself insulted, and His Holy Shrine despoiled?
What see I here, amid these cups of silver and of gold,
But King and Victor both his proud and swelling heart unfold?
What see I, amid revelry, and song, and dance, and wine,
Save blasphemy on those things God Himself hath made Divine?
And now, oh King! prepare thee in this last and fearful hour
To read a message in yon' hand from God's insulted power!"
He said: but, ere the holy herald had his mission given
Behold around a radiance, as though each world in heaven
Had registered that moment with its own immortal light,
Ere Babylon for ever sank to ruin and to night!
And, 'mid that glory radiant as from God's own beaming throne,
Lo! these the words that met the glassy eye of every one:
"Mene-Mene-Tekel-Upharsin" traced in living light,
As was, in Israel's wanderings, the pillared fire by night.
Now ev'ry eye on Daniel's turned, from Monarch to the seer,
But ev'ry lip hangs questionless, so palsied 'tis with fear;
And those cheeks, whose blush but now outvied the wine within the gold;
God! are they spectres now that stand—so wan they look and cold!
'Twas then that Daniel spake—"Beware! Chaldea's hour is come;
In yonder writing, King and people! read Chaldea's doom;
Thyself and kingdom, guilty King! are in the balance weighed,
But wanting found, and given to the Persian and the Mede!"
E'en while he spake, a trumpet-blast rang on the midnight-air;
Oh! then within those guilty walls were wailing and despair,
And gnashing teeth—and smitten breasts—and curses—prayers—and cries,
Such as from Hinnom's bloody vale, and Tophet's depths arise,
When parents, with their *own* hands, give their strangled babes to Bel,
That ev'n Religion's self hath made her shrine and vale *a Hell!**
Another blast—another—is the right arm of the Lord
Uplifted thus, in wrath so soon to verify His Word?
Fall in the dust, proud Babylon! Call on the rocks to hide
Thy lazar-house of guilt and sin—thy leprosy of pride;
Where are the gods, Belshazzar! now, that girded once thy throne?
Vain, vain to summon to thine aid those blocks of wood and stone,
Bel croucheth—Nebo stoopeth, and their shrines are broken down,
For hark! the True God cometh now, with sceptre and with crown,
Comes on the midnight-storm's dark wing with trumpet-blast, and sword,—
Bow down, thou kingly worm! bow at the footstool of thy Lord—
Comes to accomplish his dread wrath in ages past decreed,
Give place, ye king and people, to the Persian and the Mede!

HIBERNICUS.

* Gehenna, the Greek for Hinnom

Selected Matter.

From the Scottish Ecclesiastical Journal.

LECTURES ON THE STUDY OF WORDS. By R. C. TRENCH, B. D. London: J. W. Parker. 1852.

We have great pleasure in recommending this little volume to the attention of our readers. Composed, as it is, of Lectures, delivered to the Training School at Winchester, it of course requires no extensive knowledge or high intellect to enter into it; and yet we think, there are few who can read it without carrying away memorials of much value. Those who know Mr. Trench's other works will well understand this. The characteristic of his mind is certainly thoughtfulness—the thoughtfulness of a man clearly conscious of a *practical meaning* in all that he can see or think of, and of the hand of Him who has implanted that deep meaning in the smallest things. He seems to arrive at his conclusions by an instinctive feeling of faith, rather than by an intellectual process; and therefore, though of course they may not be always correct, they are never absurd or evil. In the "Notes on the Parables and Miracles of our Lord," for instance, a sense, as it were, of harmony in the Gospel history and Gospel system seems to carry him safe through all the intricacies of interpretation, from which more learning, and greater acuteness of intellectual vision, have failed to deliver many a commentator.

The subject of these Lectures is, no doubt, a far lower theme; yet, the same idea—the expecting to *find*, *not to make*, a meaning in every word, which has its place in the great conflict of good and evil,—an idea which, like many others whose authorship is unknown, we have to thank Coleridge for having brought out into practical vitality—runs through the whole course of lectures. This we feel to constitute their chief value, though there are many instances of very ingenious and interesting verbal criticism, which will well reward study.

But we propose to give our readers the opportunity of judging for themselves, by extracts from the work itself, rather than by any critical comments of our own. The first extract shall be on the value of words as the shrines of great ideas, the results perhaps of ages of study or suffering:—

"A popular American author has somewhere characterised language as 'fossil poetry,' evidently meaning that just as in some fossil, curious and beautiful shapes of vegetable or animal life, the graceful fern or the finely vertebrated lizard, such as now, it may be, have been extinct for thousands of years, are permanently bound up with the stone and rescued from that perishing which would otherwise have been theirs—so in words are beautiful thoughts and images, the imagination and the feeling of past ages, of men long since in their graves—of men whose very names have perished—these, which would so easily have perished too, preserved and made safe for ever. The phrase is a striking one.—The only fault which one might be tempted to find with it is, that it is too narrow. Language may be and indeed is this 'fossil poetry;' but it may be affirmed of it with exactly the same truth, that it is fossil ethics, or fossil history. Words quite as often and as effectually embody facts of history, or convictions of the moral common sense, as of the imagination or passion of men; even as, so far as that moral sense may be perverted, they will bear witness and keep a record of that perversion."—(Pp. 4, 5.)

Next comes the question of the "origin of words," on which, after treating with deserved contempt the infidel "ourang-outang theory," the absurdity of which is only equalled by its irreverence, he continues—

"But the truer answer to the inquiry how language arose, is this, that God gave man language, just as He gave him reason, and just because He gave him reason (for what is man's word but his reason coming forth, so that it may behold itself?)—that He gave it him because he could not be man, that is, a social being, without it. Yet this must not be taken to affirm that man started at the first with a full formed vocabulary of words, and, as it were, with his first dictionary and first grammar ready made to his hands. He did not thus begin the world with names, but with the power of naming; for man is not a mere speaking machine. God did not teach him words, as one of us teaches a parrot from without, but gave him a capacity, and then evoked the capacity which He gave.—Here, as in everything else that concerns the primitive constitution, the great original institutes of humanity, our best and truest lights are to be gotten from the study of the three first chapters of Genesis; and you will observe that there it is not God who imposed the first names on the creatures, but Adam—Adam, however, at the direct suggestion of the Creator. He brought them all, we are told, to Adam, 'to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.' Here we have the clearest intimation of the origin, at once Divine and human, of speech; while yet neither is so brought forward as to exclude or obscure the other."—(Pp. 14, 15.)

The author proceeds to consider the moral teaching of words, and the evidence of moral changes which they afford:—

"The Gospel of Christ, as it is the redemption of man, so it is, in a multitude of instances, the redemption of his word, freeing it from the bondage of corruption. In the Greek language there is a word for 'humility;' but this humility meant for the Greek—that is, with the very rarest exceptions—'meanness of spirit.' He Who brought in the Christian grace of humility, did, in so doing, rescue also the word which expressed it for nobler uses, and to a far higher dignity than hitherto it had attained. There were 'angels' before heaven had been opened, but these only earthly messengers; 'martyrs,' also, or witnesses, but these not unto blood, nor yet for God's highest truth; 'apostles,' but sent of men; 'evangiles,' but not of the Kingdom of Heaven; 'advocates,' but not 'with the Father.' 'Paradise' was a word common, in slightly different forms, to all the nations of the east, but they meant by it only some royal park or garden of delights; till, for the Jew, it was exalted to signify the wondrous abode of our first parents; and higher honors awaited it still, when on the lips of the Lord it signified the blissful place of faithful departed souls (Luke xxiii. 43). Nor was the word 'regeneration' unknown to the Greeks; they could speak of the earth's 'regeneration' in the spring time—of memory as the 'regeneration' of knowledge. The Jewish historian could describe the return of his countrymen from the Babylonian captivity, and their re-establishment under Cyrus, as the 'regeneration' of the Jewish state. But still the word, on the lip either of Jew or Greek, was removed very far from that honor reserved for it in the Christian dispensation, viz., that it should be the bearer of one of the chiefest and most blessed mysteries of the faith. And many other words in like manner there are, 'fetched from the very dregs of Paganism,' as Sanderson has said (and he instances the Latin 'Sacrament,' the Greek 'Mystery'), which words the Holy Spirit has not refused to employ for the setting forth of the great truths of our redemption."—(Pp. 35, 36.)

The truth and moral significance of this raising of the common language of men for the things of God, symbolic as it is of the course of all His dealings with the soul of man, any reader of St. John's Gospel and St. Paul's Epistles will deeply feel; and the preparation which the religious philosophy of Plato, especially, was allowed to make in words, for the Christian mysteries, will add to the debt of gratitude which belongs to it. But there is moral teaching in words of another kind:—

"There is much, too, that we may learn from looking at the word 'passion.' We sometimes think of the 'passionate' man, as a man of strong will, and of real, though ungoverned energy. But this word declares to us most plainly the contrary: for it, as a very solemn use of it declares, means properly 'suffering,' and a passionate man is not a man doing something, but one suffering something to be done on him. When, then, a man or child is 'in a passion,' this is no coming out in him of a strong will, of a real energy, but rather the proof that, for the time, at least, he has no will—no energy; he is suffering, not doing; suffering his anger, or whatever evil temper it may be, to lord over him without control. Let no one, then, think of 'passion' as a sign of strength.

"Let us consider the word 'kind.' We speak of a 'kind' person, and we speak of 'mankind;' and, perhaps, if we think about the matter at all, we seem to ourselves to be using quite different words. But they are connected, and that most closely. A '*kind*' person is a '*kinned*' person, one of kin; one who acknowledges and acts upon his kinship with other men, confesses that he owes to them, as one of blood with himself, the debt of love. And so mankind is man-'*kinned*.' In the word is contained a declaration of the relationship which exists between the members of the human family; and seeing that this relationship in a race now scattered so widely, and divided so far asunder, can only be through a common head, we do, in fact, every time that we use the word 'mankind,' declare one faith in the one common descent of the whole race of man. And, beautiful before, how much more beautiful now do the words 'kind' and 'kindness' appear, when we perceive the root out of which they grow!—that they are the acknowledgement in deeds of love, of our kinship with our brethren; and how profitable to keep in mind, that a lively recognition of the bonds of blood—whether of those closer ones which unite us to that which by best right we term our family, or those wider ones which unite us to the whole human family—that this is the true source out of which all genuine love and affection must spring; for so much is affirmed in our daily, hourly, use of the word."—(Pp. 40, 41.)

An extract on that most unerring testimony to moral degradation, the degradation of words, must close this part of the subject:—

"Nor are these isolated examples of the contemptuous application of words expressive of goodness. Thus 'silly,' written, 'seely' in our earlier English, is beyond a doubt the German 'selig,' which means 'blessed.' We see the word in its transition state in our early poets, with whom 'silly' is often an affectionate epithet applied to sheep, as expressive of their harmlessness and innocency. With a still slighter departure from its original meaning, an early English poet applies the word to the Lord of Glory Himself, while yet an infant of days, styling him 'this harmless *silly* babe.' But here the same process went forward, as with the words 'simple' and 'innocent.' And the same moral phenomenon repeats itself continually. For example, at the first promulgation of the Christain faith, and yet while the name of the Divine Founder was somewhat new and strange to the ears of the heathen, they were wont, some perhaps out of ignorance, but more of intention, slightly to mispronounce this name, as though it had not been 'Christus,' but 'Chrestus'—that word signifying in Greek 'benevolent,' or 'benign.' That they who did it of intention meant no honor hereby to the LORD of Life, but the contrary, is certain; and, indeed, the word, like the 'silly,' 'inn cent,' 'simple,' of which we have already spoken, had already contracted a slight tinge of contempt, or else there would have been no inducement to fasten it on the Saviour. What a strange shifting of the moral sense there must have been before it could have done so, before men could have found in a name implying benignity and goodness a nickname of scorn! The French have their 'bonhommie', with the same undertone of contempt; the Greeks also a well-known word (εὐήθης). It is to the honor of the Latin, and is very characteristic of the best side of Roman life, that *simplex* and *simplicitas* never acquired this abusive signification.,'—(Pp. 45, 46.)

We are led on next to the historical value of words, exemplified in our own language by the light which the relation of the Saxon and Norman elements throws on our history, as surely as the relation of the Oscan and Pelasgian elements of the Latin has done on the early history of Rome, under the genius of Niebuhr. And here the difference of the Saxon and Norman "synonyme," the almost invariable superiority of strength in the former, might perhaps have also been noted:—

"We should confidently conclude that the Norman was the ruling race, from the noticeable fact, that all the words of dignity, state, honor, and pre-eminence, with one remarkable exception, descend to us from them—sovereign, sceptre, throne, realm, royalty, homage, prince, duke, count (earl, indeed, is Scandinavian, though he must borrow his countess from the Norman), chancellor, treasurer, palace, castle, hall, dome, and a multitude more. At the same time, the one remarkable exception of 'king' would make us, even did we know nothing of the actual facts, suspect that the chieftian of this ruling race came in, not upon a new title, not as overthrowing a former dynasty, but claiming to be in the rightful line of its succession—that the true continuity of the nation had not, in fact, any more than in word, been entirely broken, but survived, in due time to assert itself anew. And yet, while the statelier superstructure of the language, almost all articles of luxury, all that has to do with the chase, with chivalry, with personal adornment, is Norman throughout—with the broad basis of the language, and therefore of the life, it is otherwise. The great features of nature—sun, moon, and stars, earth, water, and fire; all the prime social relations—father, mother, husband, wife, son, daughter—these are Saxon. Thus, ox, steer, cow, are Saxon, but veal, Norman; sheep is Saxon, but mutton, Norman. So it is severally with swine and pork, deer and venison, fowl and pullet. Bacon, the only flesh which perhaps came within his reach, is the single exception."—(Pp. 64–66.)

And now, with some instances of the "desynonymizing" process, which protests against the lazy assumption that three or four words mean the same thing, and on the other hand, against the correlative absurdity of supposing that one word has many unconnected meanings, we will conclude our notice, hoping most sincerely that it will have the effect, not of superseding, but of exciting reference to the book itself, from the perusal of which there are few who ought not to rise wiser, and, we think also, better men:—

"Or, consider the following words—'to hate,' 'to loathe,' to detest,' and 'to abhor.' Each of them rests on an image entirely distinct from the others—two, that is, the first and second, being Anglo Saxon, and the others Latin. To 'hate,' is, properly, to be *inflamed* with passionate dislike—the word being connected with 'heat,' 'hot'—just as we speak, using the same figure, of persons being 'incensed' with anger, or of their anger 'kindling'—'*ira*' and '*uro*' being, perhaps, related. To 'loathe,' is, properly, to *feel nausea*—the turning of the stomach at that which excites, first natural, and then, by a transfer, moral disgust. To 'detest' is to bear *witness against*, not to be able to keep silence in regard of something—to feel ourselves obliged to lift up our voice and testimony against it. To 'abhor,' is to shrink, *shuddering back*, as one would from an object of fear, a hissing serpent rising in one's path. Our blessed Lord 'hated' to see His Father's house profaned, when, the zeal of that house consuming Him, He drove forth in anger the profaners from it. He 'loathed' the lukewarmness of the Laodiceans when He threatened to reject them out of His mouth. He 'detested' the hypocrisy of the Pharisees and Scribes, when He proclaimed their sin, and uttered those eight woes against them. He 'abhorred' the evil suggestions of Satan, when He bade the tempter get behind Him, seeking to put a distance between Himself and him."—(Pp. 161, 162.)

"As involving, in like manner, a distinction which cannot be safely lost sight of, how important it is to keep in mind the difference, of which the existence is asserted by the fact, that we possess the two words to 'apprehend' and to 'comprehend,' with their substantives, 'apprehension' and 'comprehension.' For, indeed, we 'apprehend' many truths which we do not 'comprehend.' The great Mystery of our faith—the doctrine, for instance, of the Holy Trinity—we lay hold upon it *(ad prehendo:)* we hang on it: our souls live by it: but we do not 'comprehend' it; that is, we do not take it all in; for it is a necessary attribute of God, that He is incomprehensible: if it were not so, He would not be God, or the being that comprehended Him would be God also. But it also belongs to the idea of God, that He may be 'apprehended,' though not 'comprehended,' by His reasonable creatures. He has made them to know Him, though not to know Him all—to 'apprehend,' though not to 'comprehend' Him."—(P. 168.)

"Let me illustrate what I mean by two or three familiar examples. Here is the word 'post;' how various are the senses in which it is employed: 'post-office,' 'post-haste,' a 'post' standing in the ground, a military 'post,' an official 'post,' to 'post' a ledger. Might not one at first presume it impossible to bring all these uses of '*post*' to a common centre? Yet indeed, when once on the right track, nothing is easier; 'post' is the Latin 'positus'—that which is *placed;* the piece of timber is 'placed' and so 'a post;' a military station is a 'post,' for a man is 'placed' in it, and must not quit it without orders; to travel 'post,' is to have certain relays of horses 'placed' at intervals, that so no delay on the road may occur. The 'Post-office' is that which avails itself of this mode of communication; to 'post' a ledger is to 'place' or register its several items."—(P. 188.)

From the Colonial Church Chronicle.

SOME THOUGHTS on Colonial Colleges, and the Means of raising a Supply of Missionaries in The English Church.—*(Concluded.)*

Now, if the principle be sound and good, that such a College should, through an "industrial system," become self-supporting—a principle which we may well hail with great joy and hopefulness, and should be glad to learn exactly how far in this or in any other quarters it has been practically realized—then it follows to make the inquiry, Why should not the same principle be extended to the very foundation of the work? and the buildings be originally raised on the same sort of rule as that by which the college estate is afterwards cultivated; viz: by the members of the corporation and guild itself, without the employment of so much hireling service, whereby the small funds collected to start the institution are paid away to alien workmen, who have no further interest in what they are about than as the workman is worthy of his hire? Why should not some suitable persons as architect, mason, and carpenter, be incorporated from the very commencement as members of the body,—men strictly under ecclesiastical rule and discipline, having a personal interest in the work, and willing and apt to teach (as the Moravian brethren, who are at once missionaries and mechanics), and thus rearing—more slowly it may be, but more lastingly—a material fabric, whose very walls, roofs and fittings being the gradual work of the manual labor of its inmates, may carry with it some hallowed and endearing associations, such as the Moravian institutions appear to have, but which cannot in an equal degree belong to the costliest buildings on which none but hireling skill and labor has been expended?*

* A faint approach towards recognizing this principle seems to have been begun in those recently established seminaries, which are entitled colleges, in England; as St. Peters, Radley, and St. Andrew's, Wells, where the musical part of the training is rescued from the hands of a mere occasional visitant in the shape of a music master, whose only business is to teach so many pupils, for such an amount of fees. It is here committed to the charge of one of the heads of the establishment, a Musical Fellow.

There may be difficulties, possibly in the present condition of our Church, insuperable difficulties in all this; but if the Bishop of New Zealand has really succeeded in establishing his rule, some other founders of institutions may be raised up to us who have the Athanasian quality of "magnetism,"† to draw to them such matesals as shall, perhaps, without the outlay of so many thousand pounds as St. John's College has involved, rear similar schools of the prophets in other lands.

The Rev. J. L. Breck's Missionary brotherhood at Nashotah, in Wisconsin, which has been crowned with such signal fruits in this capacity of training future missionaries, was commenced and carried on by three men, who do not seem to have had much of this world's goods. But if what we learn of them from the *Colonial Church Chronicle*‡ and Mr. Breck's own letter be correct, the secret of their collegiate success lay in something quite different from worldly substance. The brief account of this portion of their labors runs as follows:—"At home their operations are of this kind;—The Brotherhood wait upon themselves, and being accustomed most of them to agriculture, make a small farm attached to the mission very productive. Daily service is observed, not without the beauty of music,—and discipline is strictly kept. No one at any time of the year is allowed to be absent over two weeks at a time."

Such are some of the means and appliances available for training up a ministry apart from the expensive process of an English University. It is well, however, to try and gain a clear sense of the difficulties of such an undertaking as we have been speaking of. And without having either witnessed or lived amongst the community of St. John's, Auckland, or the Nashotah brotherhood, in Wisconsin, we may well be at a loss to know,—

1st. How far married and domestic life can be combined with, or how far it must necessarily be excluded from, such an institution. The Moravians, we know, manage their collegiate life in the connubial state. But then they are trained to the utmost subjugation of feeling from their earliest years. Their missionaries have no growing families to provide for, and they have almost no private purse. They part with their children at an early age to be educated and placed out in life by the community, and their scanty salaries bring them almost to the condition of having all things in common. How few Englishmen are prepared to relinquish so much of self-rule!

2d. Again, if any adequate payment be exacted, or any exhibitions provided for students of such an institution, how will those students and their parents brook the supposed degradation of manual labor? especially in a colony where army notions of gentility and of the demeaning effects of waiting on oneself have unhappily imparted a tone to the few educated people that a country may chance to possess. And how can a difference be made in this respect between one student and another?

These two difficulties, though they seem startling at the first, may only require a certain amount of patience and boldness to cope with. But there is a third, to the resolution of which I shall address myself in conclusion, as being perhaps the main point of the whole matter:—

3d. Where are the men to be found, both to begin and to carry on such a work as that we are speaking of?

I fear the answer will be, that for some years we must look mainly to the Mother Church in England. There are materials to be found in the Colonies gradually to further this work, as I have assumed above, but their development must be a work of time; and in some colonies a much longer work than in others. For granting that theological students could be met with in considerable numbers in countries to which emigrants flow in with great rapidity, as to Wisconsin in North America; or countries to which a number of emigrants of a superior class are attracted, as to New Zealand; yet in other less favored countries it is to be feared such would hardly be the case; especially when we remember the words of one who has had so much experience in the matter as the Bishop of Sydney. He says even of his own comparatively long-established diocese‖—"I am of opinion that the colony itself does not at present contain, nor is it likely for several years to afford, a regular and sufficient supply of candidates for ordination." He thinks that they require "a perpetual infusion of English feelings upon Church subjects, with a sense of the reverence due to religion and of the value of learning which it is difficult, next to impossible, to call forth in a class composed purely of colonial youths, however good their disposition may be. There is in fact nothing for those feelings to sprout from, they want the *seminal* idea."—Without thinking so unfavorably of the raw material of any colony as this, it must, I fear, be allowed, that in most instances it will be necessary to provide all the original stock from which an efficient school for the prophets may grow up, from the parent country and the parent Church. Much of the youthful supply may also be required for many years to flow in from the same source to invigorate it. But meanwhile an increasing number, we must hope, both of parents and of their offspring in the colonies, will be moved to account this work of the ministry more honorable than riches, and think it worth while to give up the brighter temporal prospects which a young country may hold out to them, for the sake of doing their Master's work where the fields are white to the spiritual harvest, but the laborers are few and scantily maintained.

The grand problem however still remains, how men of the right spirit and the necessary endowments are to be found, to be united together, and to be called out from England for such a work, especially in our present dearth of pecuniary resources. Unless some separate machinery be brought into play for the purpose, it is scarcely likely to be efficiently done. As we now stand, the colonial and missionary branch of the English Church seems singularly deficient in any fixed *corps de reserve* on which it may fall back for the supply of its missionary agents. The Roman Catholic missions, besides the great Jesuit institution of the Propaganda, can always draw upon the obedience of the religious orders, to make good its needs on this behalf. The Dissenting bodies, whose numerous missions may well put us to the blush, seem to trust to the whole religiously excitable portion of the population as their field. From this they indiscriminately evoke a supply of zealous men, with more of undisciplined love to Christ in their hearts, than of special training for the work, to go forth wherever they are bidden to the ends of the earth. We, on the other hand, have no clergy but what are fixed in some already allotted sphere of duty, and almost no aspirants for orders but such as have their thoughts turned into other than missionary channels; while a collegiate training and a title for orders are the pre-requisites demanded of all. Hence, in spite of the number of agents of one sort or another that are found ready to go abroad, there are frequently moving and importunate appeals from the different Colonial Bishops for a supply of men, which seem, to our great disgrace, to go all unregarded. For every highly qualified man appears to have his own special work, cut out and set before him. And though there may be and is in the hearts of many, a scarcely suppressed longing to embark on missionary work, there is a restraint imposed upon the best and fittest agents for this arduous task, by the want of any such clear sense as a personal call to the work of a missionary in this or that sphere, as would outbalance their call to labor among the flock which God's providence had entrusted to them in England. Who can doubt that such reasons as this prevented formerly those same bishops who now make the most moving appeals to others, from devoting themselves to the work of missionaries before they were summoned to take the episcopal oversight of those lands whose cause they now plead?§ It may be a matter of deep regret, but I scarcely think it can be a matter of much wonder, what is complained of in the Church Missionary Society's Report for 1847: "While we are meditating to send a missionary or catechist to a distant tribe of North-west American Indians, 1,000 miles from the head quarters of both parties, we hear that four Romish priests are already among them. While the Church of England for a whole year seeks in vain for one single missionary to China, the Romish agent at Hong Kong negotiates for a contract with a steam navigation company to carry to China 100 priests within the year," &c.

But where is the remedy for all this? Some will reply, Our hopes are in St. Augustine's College, Canterbury. And so are the writer's hopes there too; but not in the ability of St. Augustine's College to furnish forth all the men that are required, but in its preparing the way by demonstrating more fully the necessity of some other machinery being brought into work beside itself. The supply of students to St. Augustine's College is calculated as likely to arise, in a great measure, if not chiefly, from the poverty of a number of aspirants to a sphere of educated usefulness, who, being unable to get the higher training of our great Universities, will be squeezed, as it were, by their necessities into fitting themselves for foreign service.¶—But surely there is room for a much higher chord than this being struck; for one which will call forth, to recruit the missionary ranks, a spirit of self-devotion in maturer years, men of highly-trained intellects and of riper judgment, a spirit of obedience and self-sacrifice, where the voice of the Church heard through a spiritual superior might rightly demand it. St. Augustine's may, perhaps, be instrumental in teaching us the necessity of a machinery for doing more than educating a few young men as missionaries. It may show us the necessity of a brotherhood being formed for this one specific end,—the end of calling into exercise, and combining together, such elements of lay and clerical qualifications as are most required in foreign service, and especially such as are needful to found and feed such schools of the prophets as have been spoken of above, in the poorer Colonial dioceses—the elements, I mean, of zeal, discipline, discretion, learning, endurance of hardship, handicraftsmanship, agricultural knowledge, and aptitude for learning languages.

Out of this body individual missionaries might, indeed, be drafted; but much more than this might be done. Under the divine blessing, a self-propagating power might be called into play. And if our Church should again recover her Synodal functions; or even if she should be blessed with an authorized directing body in the way of a Board of Missions, such as other religious communities, Roman, Dissenting, American, and Scotch possess, such powers might be wielded in fostering, with unity and energy of purpose, institutions that might convey a widely-extended blessing over large portions of the human race.

Meanwhile, it is now open for the consideration of thoughtful persons, having an interest in the colonial and missionary working of the Church of England, whether it be not feasible to constitute a body of men composed of both young and old, of lay and clerical, of men educated in books and in handicrafts, superior to the temptations of growing rich and trafficing with their talents, and in all respects above the world; whose one special bond of brotherhood should be a mutual pledge of readiness to devote themselves, when called upon, by an acknowledged lawful superior, to the foreign service of the Church. There are many, no doubt, who could not bring themselves to offer their services voluntarily to this or that colonial bishop, as doubting the lawfulness, or at least the wisdom, of so far choosing for themselves as to proffer their services to any stranger, towards whom they had no particular bond of obligation; while their willingness and aptitude for some special work in a foreign land might be called into play if *so* much only of the responsibility of choice might be taken from them as to guide their feet into the destined spot of the foreign portion of their Master's vineyard. An accepted declaration of readiness to obey a call whenever made, and made through or with the concurrence of their own diocesan, need not move (at least for a time, and perhaps not at all) those who subscribed such declaration from any present sphere of duty. A man might first be subjected to such regulations as would both be a test to himself of his own sincerity of purpose, and would also train him usefully for foreign service. He might learn a trade or a language, might practice certain appointed acts of self-denial and devotion, and exercise a watchful subjugation of feelings, without impairing his efficiency in the vocation in which he was laboring, until he was called forth to work in another field. If the bishops of our English sees be too much absorbed in their attention every one to his own particular sphere, to allow us reasonably to expect that they should each, or any number of them, set themselves at the head of a sodality of this kind in their respective dioceses, yet their *ex officio* seat at the council table of the *Society for the Propagation of the Gospel in Foreign Parts* will have forced the necessities of the case so upon them, that they would hardly be unwilling to lend their concurrence to any measure conducted by others, which, if it made the flame of missionary zeal burn more brightly and steadily in their dioceses, would certainly, in the end, increase rather than impair their resources for carrying on the work of God at home.

We will not believe, that if there can be found some half dozen of men, or fewer, with zeal to undertake and ability to mould such an organiza-

† Greg. Naz. calls Athanasius τοῖς στασιάζουσι μαγνῆτις.
‡ Colonial Church Chronicle, June, 1849.
‖ S. P. G. Report, 1847.
§ As Bishops Spencer and Field have done.
¶ *Vide* Appendix A, St. Augustine's College Calendar, 1851, first two extracts.

tion as has been here imperfectly indicated, there would be wanting materials in abundance in the English Church for carrying it into effect. Our mother's womb is not so barren. We dare not think it. And though we have hitherto neglected our own population in the Colonies,—though we have left the heathen world to the irregular zeal of sectaries to seek their conversion,—though we have listened, apparently unstimulated and unshamed by the fruits of martyrdom being reaped by other communities in Madagascar and the South Seas,—yet in spite of all, we cannot doubt that there exists within the English Church in abundance, if due means are but devised to draw it out, a missionary zeal, a spirit of self-sacrifice, a willingness to spend and be spent, and a temper which only waits for the authorized to show how cheerfully it can obey.

We may not yet be in a state to develop our hidden resources, or be acquainted with the proper machinery for effecting what there is in store for our Church to do in behalf of distant lands. But God, if he has a favor towards us, will assuredly, in His own good time, raise up some special agents to teach us these things, and to lead us in the way. M.

From the Banner of the Cross.

"Steps to the Altar."

About the beginning of the holy season of Lent, in an article headed, "Books for the Season," this little devotional book was mentioned, and the (London) "Guardian" was commending it for being "one of the best devotional manuals used by our (i. e. English Church) communicants." The hope also was expressed that it would be reprinted here, without mutilation or alteration, except as required by the difference in the Communion offices. It was not supposed that the book would suit *certain* people, or be acceptable to them. The doctrine is too purely Church for their taste. A compilation almost exclusively from Bishops Wilson, Taylor, Andrewes, Beveridge, Ken and Hall, would hardly answer their purposes. A sharp notice* was immediately taken of our passing remark; and we were interrogated about the thing in the usual syle of a "pious man," who will not venture to tell the lie himself, but inquires, whether a certain very bad story is true? and then gives not more than half, and all the unfavorable part of the tale Thus, whether this is the book which has created considerable disturbance in a far distant diocese; several of the clergy having protested against the pernicious tendency of the doctrine it inculcated. Then, to identify it with certainty, several passages are given, which, if to be found at all in it, are not in every instance very correctly quoted; and the quotations are ingeniously marked with capitals and italics, according to the most approved method of getting up exciting articles to make the insinuations striking and dreadfully alarming. Having parted with our copy, and being unable to procure another immediately, we postponed all notice of the matter until we could "speak from book."—We have received the *eighth edition (!)*, 1851, and really we cannot see any cause for such a tempest, or rather *squall*. We have no doubt it is the same book which certain clergymen in Tasmania mentioned, with two others, as desirable *(by them)* that their Bishop should not recommend or circulate in his diocese. *The Theophilus Anglicanus*, by Dr. Wordsworth, was one of the others; and as to the third, the Bishop said he had never seen it, and knew nothing about it. As to his friend Dr. Wordsworth's book, he said, if we recollect right, that it would harm nobody, being much more objectionable to the Vatican than to the Puritans; and about the little book in question, he did not think it was liable to any objection—"*it was used in his family*." Now the interrogator knew all this when he put his question, for the whole story came together; but as long as some people tell nothing but the truth, they do not consider themselves obligated to tell the whole truth; they do not so understand the ninth commandment. Besides, the Bishop's opinion would have little weight with these nice objectors against that of a few "sanctified" clergymen under him, who probably knew no more about the matter than what some or one of them had seen in the "Record," kindly sent out to that far off land to help make things "go smoothly."

We believe there is nothing in this book that is not conformable to the Liturgy, Articles, and Homilies of the English Church. These objections were all satisfactorily explained a few years ago, when it first appeared; and they are now worked up anew, "secundum artem." Passages are detached from their contents, implying Romish doctrine and practice. Now let any fair and candid man examine for himself, and take the whole together, and he cannot say it is liable to any such impeachment. Some of the passages given are there, and others we cannot find in our copy, if they are to be found in a previous edition. For instance, it is insinuated that we are exhorted to make confession to the priest, and we are expected to believe this in the face of another quoted paragraph, "that you should make confession, on your knees, *as to God*, rather than man." Again, a careless word is made to imply private absolution by the priest. "The priest gives" (meaning reads or declares) "the absolution." In another place, it is quoted that we are made to pray to God to send down His Holy Spirit upon this sacrifice, that He may *make* this bread and this wine *the body and blood of His Christ*; as if this were not the Church's doctrine. In our Prayer Book we say, "And we earnestly desire thy fatherly goodness, mercifully to accept this our *sacrifice* of praise," &c. "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living *sacrifice* unto Thee; humbly beseeching Thee, that we, &c., may worthily *receive the precious body and blood of Thy Son, Jesus Christ*." Bishop Taylor says, "Believe that Christ in the Holy Sacrament gives thee His body and His blood. He that believeth not this, is not a Christian." Oh, Jeremy Taylor, if thou wert living in the latter half of the nineteenth century, what a barking there would be by "the little dogs and all!" Thou shouldst not trust thyself in—Salem. The passage is frequently found in devotional books; it being taken originally, nearly word for word, from the most ancient Liturgy.† There is no more of transubstantiation in it, than that to the worthy communicant, the body and blood of Christ are spiritually present in the Eucharist. Some people are monomaniacs about Priest, Altar, and Sacrifice; and if you but use one of the words, they fly at you at once. Then as to auricular confession, which it is insinuated is inculcated in the book by the first (incorrect) extract. The passage itself is in the very words of the minister, when he gives warning of the Communion, as contained in the English Prayer Book. The passage is altered in ours, and of course a corresponding alteration would be made in an edition of the "steps" adapted to use in this country. The next two quotations are correct. We are not surprised that the first of them pricks such men as cannot see even an impropriety in attending and assisting at amalgamation meetings, for worship in conventicles, and shutting up their own "beautiful houses of prayer" at the same time. "From all false doctrine, heresy, and *schism*, good Lord, deliver us." And as to the second of these extracts, if in *private* self-examination, we are not to ask ourselves such questions, we must not use any old English book at all; we must discard the apostolical Epistles, and paraphrase the lessons in the daily services of the Church. Shall such secret sins be suffered to go on wasting souls, rather than offend the delicacy of Evangelicals by the mere allusion to them?

The last three extracts, and they form more than half, we do not find in this edition. They may have been in an earlier one, but we have no recollection of them. If, therefore, they were objectionable, they were not now objections.—Probably, as connected with the rest, they were as harmless to the reformed religion as the other parts. At any rate, as they *are not* in the work, whether they ever were or not, it is not necessary to explain or defend them.

There remains but one other matter to be noticed, and it hardly deserves it The beautiful insinuation that the book excuses gambling, in a small way at least. Oh, Right Rev. Dr. Nixon, how couldst thou have permitted such a book to be used in your family? What a pretty bringing up your children must have! We should recollect what different ideas prevail in different countries, and that all reformed and Protestant Communions are not equally strict in matters and seasons of amusement. The passage is not applicable to the state of things in the American Church, and being unnecessary, it would without doubt be omitted.*

The sum of the matter is, after all, that "Steps to the Altar" is only fitted to the use of—is only intended for—those who hold to the same doctrines as the Reverend compiler of it. It is for such as love those good old English devotional books, "The whole Duty of Man," the "Week's Preparation," Nelson on "The duty of frequent communion," "The Festivals and Fasts," "The Sacra Privata," Taylor's "Holy Living and Dying," &c., &c., &c Such books, were they new, would be just as much objected to in certain quarters. That they do not please all who call themselves Churchmen, is nothing against them.

We append an extract from the preface of the little book which has been the subject of these remarks. It is so persuasive to the course that makes for peace, and so properly gives the true rule in matters of mere taste and feeling, that we cannot believe any ill advice or teaching can follow in the text, when such a temper is at the beginning.

"A few directions for the behavior of the communicant, accompany the devotions provided for use during the celebration. With reference to these, it should be remarked, that, in all the public observances of religion, which are not ordained by the Church itself, it is a plain duty to defer to the judgment and wishes of the clergy who are immediately set over us, and that no practice ought to be adopted on any private suggestion, which, through popular ignorance or any other cause, proves a stumbling block to the weak brethren."

[Additional note for the Churchman.]

* The author has the authority of Robert Nelson, who, in his admirable book, "The practice of true devotion," &c., published in 1708, has the following passage. It may be proper to premise that Mr. Nelson's books were great favorites of Bishop Hobart's. He adapted the Festivals and Fasts to use in his diocese, and there can be no doubt that this other work, which, like the former, is a stock-book with Churchmen, and is on the list of the venerable S. P. C. K.'s publications, was published in this country with his sanction, if not under his supervision. The copy from which this is extracted bears the imprint of T. and J. Swords, 1831, but it may not have been the first issue of it by that house; and if it was, it may have had his care, as his decease occurred but a few months previously.

"Gaming has been the source of many and great mischiefs, and has ruined many persons in their bodies and souls; and in this age, it destroys its thousands and ten thousands; especially when men apply themselves to it as a trade, and propose gain rather than diversion from it. Extravagance usually attends it, as does passion, swearing, cheating, and lying; and very often conscience, time, and an estate, are sacrificed to it altogether. Sober persons, that divert themselves this way, must take care that it does not consume too much of their precious time, and that it never intrenches upon the necessary duties of the family and closet; *that they never hazard more than they can conveniently spare; and that they never venture to win of others what should support them and their families*; that their minds are not agitated by various passions, which endanger their virtue; and that they avoid all disputes or quarrels, which exasperate people's minds, one against another; *and above all, that they do not make a business of what they should use only as a diversion*."—[Pp. 43-4. S. P. C. K. Ed. p. 10]

* *Episcopal Recorder*, March 6.

† "And send down Thy Holy Spirit, the witness of the sufferings of the Lord Jesus, on this sacrifice; that he may make this bread the body of thy Christ, and this cup the blood of Thy Christ." *Clementine Liturgy*, the most ancient. Similar language in that of St. James.

Communications.

For the Churchman.

The Church is no Confederation.

Episcopatus unus est. . . . Ecclesia quoque una est.
(Continued.) St. Cyprian.

A moment—yet a moment more—to look upon this venerable scene, in its own single and divine simplicity. That yearning backward, which is one direction in which the living human soul outstretches towards all-compassing infinity; that strong attraction of the spirit through spirits present, passing, past, towards the full realm of spirits as well as upward to the Father of them; that longing *towards the original* that draws the human heart through intermediate ancestors, and brings the son, in solemn thoughtfulness, to linger near the seats, the footprints, and the kneeling-closets of departed sires; what large proportions do these feelings take,—how do they swell and grow, in the mysterious relation that we bear to things and persons in the Church! And oh! far more than this, as respects one Man in the Church.

What new light from within lends to our eye unwonted sight and what warm unction from the Holy One makes us find out, by feeling it, our kindred to whatever is of Christ! Things past that He has done are present in Him to those in whom He manifests Himself; and when in spirit we go back to the first days, we are among the scenes wherein the Saviour and His "friends" spake and did that which has to us the self-same living meaning,—such were the speakers and the doers, such what was said and done,—as when it was first warm with heavenly sanction.

We have considered, for the illustration's sake, the Council at Jerusalem; that, standing just within the doorway, we might observe the several relations of the Apostolic College and of its members: but the great Fact, the very Deed, is what our Saviour did, in calling, teaching, consecrating, sending forth His first Apostles—in the whole work of setting them apart—and in them, giving mission to the Church,—one thing completed and indeed summed up, in the last act of it, and now, once before we turn away to after time, where all is easy for us, we must recall this fact, at that point where it nears, and on, until it finds its consummation, and ask to have it well-considered and in thoughtful faith. We wish to set it forth with such solemnity as befits the solemn mystery, if God will, and ask of those who read that they will freely give themselves to the influence of the sacred scene.

Look at that solemn part of the great Ordinal, that one out of the mighty and majestic parts of the majestic whole in which God-Man was the ordainer, and which filled up successive days or years. Look at S. John's account, in what we call the xvii chapter of his gospel.—Was ever anything like this beheld, in earth or heaven? And these Disciples, only, are these the only witnesses to what is passing there before them? Surely in earth was never such a scene, before or since, whatever may have been in heaven! *These words spake Jesus, and lifted up his eyes to heaven, and said: Father, the hour is come.* Oh! what an hour for men! Once, in eternity, God made this world, and, ages after Time began, a record is allowed through one man chosen from the race; and of the divine counsels (whatever they may be,—we dare not think,—) a sentence has escaped to us: *Let us make man*,—LET US MAKE MAN,—*in our own image*. Millions of glorious worlds had floated off into the farthest regions where sight of none but One can follow,—and man has never read or heard of any plan declared aloud, or in whatever way communicated, by the great Maker.

Even those very words,—about the forming of our race in the First Adam,—*Let us make man*,—may never have been uttered in any way as utterance is understood by us; but lo! what passes here?

Godhead had taken to itself a form of man a little lower than the angels for the suffering of death, but in it dwelt the same high Being, in His fulness, whom all good things and creatures worship and obey. The Son, Eternal and Almighty, out of the midst of manhood with whose weakness He was compassed, to whose condition He had yielded; the Eternal Word, now become Flesh, cries with articulate voice of manhood unto the Almighty and Eternal Father, with Whom He was in glory heretofore; to Whom He now was coming in His manhood, with such glory as God might gather to Himself out of this world and man. He that had been in heaven still, after His coming down from heaven (Jno. iii.); He that was now no longer in the world (xvii. 11), though speaking in the world (v. 13), and yet in the close circle of His human friends, who saw and heard Him; He that although a Son—and Son of Man beside,—was ONE in Godhead with the Father, was pouring now into the Father's bosom, His inmost sacred plans and purpose. *Father, I will*, the Saviour says, in what He prays for His Disciples, and while the voice of the Son of Man thus speaks, the Godhead in Him (Lord save us from presumptuous words and thoughts!) checks not the rising words, nor turns them back into the bosom, nor says, instead, *Not what I will, but what Thou wilt*. The words before us, being so left by Him, shall never pass away.

Never in heaven was such a thing beheld: for He that wears that human form took never on him the nature of the inhabitants of heaven, (Heb. ii.)

And while articulate words are thus conveying from sacred Son to Father, the sacred counsels of the One God (and we have called them *counsels*, thoughtfully), these humble men, beloved because they love, loving because they have been loved, untaught and knowing little: but blessed in their ignorance and unlearnedness, so that men, after, should take knowledge of them with Whom they once had been,—with Whom, had the world known it, they still were—not these alone are witnesses of this dread scene. It could not be. The fluttering, throbbing air pulses with hearts and wings of blessed beings, highest in intellect, purest in spirit, to whom if even it may be denied to know the meaning of the human words which pass from Son to Father, yet is the Oneness of Him who bears that form, rending already, soon to be rent asunder; with Him who has no body, parts or passions, changeless and unchangeable, not unknown and not unfelt the infinite, boundless love of the Almighty, more infinite and boundless in this stupendous intercourse; and by the strong attraction of that love, far reaching, must heavenly legions have been drawn about this Presence. That what was thus the subject of a prayer like this, from such a Being, whom the Father always heard, was a most sure foretelling of what should be established, and that for Him the mere expression of a will, unchanged, unqualified, was to declare a purpose of the Godhead, will prove itself to him who thinks in faith.

That the Lord willed that in the human words should be to human minds a manifestation, and to human hearts abiding confirmation, appears from what He says: *These things speak I in the world, that they may have my joy fulfilled in them* (v. 13). We therefore take these holy words, and (for a reason which will soon appear) bearing them reverently, apply them to the holy Act, of which we said that in it was established, by the last seal and sanction of the Saviour, the choral or collegiate Apostleship, first in the persons of the Twelve Disciples. Most humbly and most fearfully we use them: and may He guide the hand and heart; and, if we err, forgive our weakness; and grant that what we say amiss may never keep nor find a place in any mind or memory!* Let not the awe which dwells about this scene be lost to us, one moment; and may these heavenly words, ascending, lead us up, as it were, by steps, into the heights of Spirit.

HOLY FATHER, *keep, through Thine own Name, those whom Thou hast given me, that they may be* ONE, *even as we. I ask not that Thou shouldest take them out of the world: but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. I also have sent them into the world. And for their sakes I consecrate Myself, that also they may be consecrated in truth. But (or and) not for them only do I ask; but for those believing, through their word, in me: that all may be* ONE, *even as Thou, Father, in Me, and I in Thee, that also they, in us, may be* ONE: *that the world may believe that Thou hast sent Me. And I have given them the glory which Thou gavest Me; that they may be* ONE, *even as We are* ONE; *I in them and Thou in Me; that they may be perfected into* ONE; *that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.*

Who now can meet these words from Him who spake to Him who heard, and not be filled with high and holy—most high, most holy—thoughts, about the Oneness which our Saviour Christ intended for His Church. Truly no peace, such as the world can give, was to be theirs: no unity like that which Gentiles might enforce under their kings and rulers, or Christians under the sole head, that is,—submission of the wills of all to one, in all; nor such as the alliance of confederated sovereigns might make among themselves and their respective peoples. *I in them and Thou in Me; that they may perfectly be one.—Thou in Me, and I in Thee, and they in Us.*—Christ indwelling,—Father and Son indwelling,—both indwelling by the Spirit,—GOD, indwelling, makes them one (not as a figure of mere speech, most surely); and to the inner unity,—let any faithful, thoughtful man consider it,—the outer is inseparably (exceptis excipiendis), *inseparably attached. And all who may believe on Me through their word: that all may be* ONE, *even as Thou, Father, art in Me, and I in Thee, that they also may be* ONE IN *Us.*

Close as the Oneness of the Father and the Son, so close is that to be which binds together the Eleven Bishops and their After-comers: ay, and *the whole body of the Faithful, also*, with them, in one God. No greater words can be,—no greater things. This thought puts out all others. Which one of these so favored men would dare,—had he desired,—to hold a thought of his own independent right,—his own prerogative,—in that Presence? The sudden discord would, at once, have wrung his heart, and made his face to fall: and through the air a shudder of abhorrence would have gone, for the unhallowed breaking of the privilege of that sacred precinct. His miserable self! his mean seclusion! could it have been in thought. No! no! Let everything but one give place before this one: all but God's truth give place to unity. CONSECRATE *in thy truth*, thy word is truth. The poor "Son of Perdition," who had been with, not of them, was no longer there, for he had *gone to his own place*. He had, alas, *a place apart*. We may believe that not a thought was there among them, but such as Christ suggested.

And thus unto the end: *Go tell my brethren*, says the risen Saviour, *that they go away into Galilee, and there shall they see Me. . . . . And the Eleven Disciples went away into Galilee where Jesus had appointed to see them.—And seeing Him, they worshipped Him: but some doubted. And Jesus, coming up, spake to them, saying, All power is given unto me in Heaven and earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to keep all things whatsoever I have said unto you. And lo, I am* WITH YOU *all the days to the world's end.* AMEN. I AM *with* YOU. AMEN! The very gift He gave to them was, in its nature, peculiarly adapted to this unity intended and established by (as it were) a covenant open to the eyes of very men, between the Son-Man and the Father. The very gift of orders was a spiritual one; and, in its very nature,—being spiritual,—was incapable of being sundered.—From its mere nature, it was not one as made of many parts; but at the first was one, and ever must be one, and capable of being shared by many, yet unbroken. Of course incapable of separation; so that if any separated, he separated it not with him, but himself from it, of course. The coal, once glowing and instinct, holding its share of light and heat in the bright fellowship that blazed upon the altar, now separated,—is but—*dead*. The gift of orders was an impartment of the spirit, and was one to all. He gave them (so St. Peter shows us, Acts, i. 25) "one ministry and Apostleship, in which each had his lot" (κλῆρος), and in which, to have part, all must be one. A CATHOLIC PRIEST.

(To be continued.)

* How far the Saviour means to use the tenses of the Greek in the Greek sense, we are not sure. No understanding eye can fail to say that it may be a question, continually occurring, through the whole. One who considers it, may at least think that all is present to the speaker, Him who was, and is, and is to come; but we are warned in all such cases, that things are plainer than words, and therefore shall not dwell upon or urge the force of words to which, in absence of authoritative teaching, more than one meaning has been, and may still be, given. Thus, where we say "consecrate," we have given the more usual specific meaning, as not being inconsistent with the rendering in our English Version.

For the Churchman.

Ought the Diocese of New York to Elect a Provisional Bishop?

MR. EDITOR:

The following thoughts were penned some time since, and then laid aside from a hesitation on the part of the writer, whether he should offer for the public gaze, what might be the private conceit of an unknown and very humble individual; but the suggestive words of your correspondent SENEX seeming to indicate that some others are thinking in the same direction as himself, he now ventures to bring these thoughts forward, in the hope that if there be an unsettled question of the nature here referred to, a little friendly discussion may throw light upon it.

It has sometimes appeared very strange to the writer, that there never has been any question publicly started as to the soundness of the principle on which rests the Canon for the election of a Provisional Bishop, or as to the expediency or propriety of the Diocese acting under that Canon. Undoubtedly the action of the Diocesan Convention, in attempting to proceed under that Canon, may be regarded as in a degree indicative of their opinion, and yet it has not, of course, the weight of authority that would belong to it, had such action taken place after a full and thorough discussion. There seems to have been such a desire to secure the benefits of the Episcopal office that it has been taken for granted without question that the way opened by the General Convention was the true and proper way.

Thus far, however, the Providence of God has most signally defeated our efforts to secure a Provisional Bishop. It is not then too late to ask whether we ought to try again to secure one. It is worthy of inquiry whether if we had such a Bishop, the relief thus obtained would be real and substantial; for whatever seeming benefit might result from choosing one under a Canon violating either natural justice or the fundamental laws of the Catholic Church, would be secured at too great an expense to be called a blessing—it would be a curse.

Is there not, then—I address those who believe that "God's Providence ordereth all things both in Heaven and Earth"—something quite noteworthy in the frustration of the efforts of this Diocese to choose a Provisional Bishop? To say nothing of the somewhat prevalent doubts of the propriety and even of the constitutionality of the Special Convention of 1850, a steady and fixed non-concurrence of the two orders whose disagreement arose not from the opposing Church principles of their candidates, but from mere personal preferences, a non-concurrence which repeated attempts at a compromise failed to remove, most clearly showed that there at least we had not His presence "Who maketh men to be of one mind in an house."

Failing thus to make a choice, and failing, too, in a way that brought no little scandal on the Church, renewed efforts were made in the next Annual Convention to secure the same end.—When we consider the decided predominance in point of numbers of the sound Church party in this Diocese, it would seem as though they ought to have agreed upon some one man to support and represent their principles, and, if correspondence and conference could have effected an agreement, surely there was enough of this to bring it about.

But the balloting opened with several candidates, any one of the more prominent of whom would probably have felt it his duty, if elected, to accept the office. The hopes of their friends were destined to be disappointed. It cannot, I think, but be thought a remarkable providence, that this disappointment, in one case, arose from the want of a *single vote*—which want would not have occurred but for the absence from their posts of several of the warmest friends of the candidate, who had left on the supposition that there would be no more ballottings that night. Had Dr. Wainwright been elected, as he would have been by one more vote in his favor—and had he become the Provisional Bishop of this Diocese, no one can doubt that in his hands the office would have been administered with that efficiency, dignity and elegance, with that courtesy toward the suspended Bishop, and with that devotion to sound Church principles, and the promotion of every good work, which have marked his whole career, and attached warmly to him so many both of clergy and laity. But it was evidently not the will of God that he should be elected.

The choice then fell by a large and effective majority upon our most worthy, humble and single-minded President, although from the first, with the true Ambrosian spirit, he had strenuously objected both in private and in public to having his name brought forward Then we thought of a certainty that we had a Bishop. But again the tokens were frustrated, and our hopes disappointed. Though Dr. Creighton was elected by a large majority—unanimously declared the choice of the Diocese, and constantly urged on all hands to accept the office he still, after months of prayerful deliberation, acting as we are bound to believe under a most urgent sense of the awful responsibility of his position, declares to the Diocese that he cannot regard their election as a call of God—that he believes they were mistaken in choosing him, and that he cannot be their Bishop.

God would not allow the Convention to choose one who there was every reason to believe would have accepted the office; and when they did choose another the same Almighty Power would not allow him to accept it.

Such providential hindrances to cherished schemes, if occurring in their private lusting, would bring most devout Christians to a pause and lead them to examine anew whether or no what they aim at is right. Should they not cause us also to ponder carefully our ways, and inquire whether the purpose of choosing a Provisional Bishop should be persisted in?

In looking at this question let us fall back on general principles and examine the nature of the Canon under which it is proposed to make this election.

First of all, then, we must never forget that a suspended Bishop is not a degraded or deprived Bishop. No earthly power can deprive Bishop Onderdonk of his inherent rights as Bishop of this Diocese, except by a canonical degradation. The functions and powers of the Episcopate belong to him, though he is estopped from the exercise of them. If administered at all it must be on his behalf. This principle is recognized in the Canon for the choice of a Provisional Bishop in that clause of it which provides that in case of the remission of the sentence of the suspended Bishop, the *provisional* Bishop shall sink to the part of Assistant Bishop. The removal of the suspension leaves the Diocesan Bishop free to claim all his rights and authority—for an assistant Bishop can only perform such duties and exercise such Episcopal authority in the Diocese as the Bishop shall assign to him. And though he may have been for years as Provisional Bishop, exercising all the power and authority of the Bishop of the Diocese—yet he may be deprived of it all and placed in an inferior position, and the power and authority resumed by the Diocesan. Her rights, then, are not inherent, but accidental. He performs the duties in behalf of the Diocesan to whom the power and the right still belong.

Still the Canon we are examining allows a convention to elect a Provisional Bishop, who, without any consent of the Diocesan, shall exercise all his power and authority during his suspension. What is this but allowing a convention to take from the Bishop his inherent rights and confer them temporarily on another—to strip him of what of right belongs to him and put another in the place which, if he cannot occupy himself, no one else has a right to occupy without his consent? And whence I ask does the Convention, either General or Diocesan, obtain the power to do this. Shall they venture to violate that fundamental principle that there shall be but one Bishop in a see? Where shall they attempt to make that canonical to which every constitutional and prescriptive principle of the Church is opposed? Shall they attempt to take from the Bishop without his consent, his present inherent authority and confer it on another, and then if the suspension be removed, force that other on him as an Assistant whether he will or not; Such seem to be the natural results of the choosing of a Provisional Bishop, and if the Canon authorizing it thus violate the fundamental laws of the Catholic Church, the Diocese of New York should surely be the very last in this country to act under it.

But suppose the Diocese, deciding that they have a right so to do, elect that anomaly, a Provisional Bishop—and suppose that a person should be found who would be willing to take upon himself functions and powers belonging to another, though that other is estopped from exercising them, still are they not violating another clearly defined principle of justice? For what would be the practical effect of choosing a Provisional Bishop under the canon, but to do by indirection what the House of Bishops left undone, when they passed the sentence of indefinite suspension and in fact *to degrade the Bishop of this Diocese*. It is as I have shown a practical deprivation of every thing, small though it be, which that most unfortunate sentence has left to Bishop Onderdonk. For supposing that, in the course of time, he should be restored to the exercise of his functions, what would he give for the poor remainder of effective authority or jurisdiction that might revert to him, after the power of the Diocese had been for years exercised by another.—and what likelihood is there of his ever being restored, with one in his place who, if restoration occurs, must give up all the power he has acquired, and sink to the position of Assistant.

It does not need a Daniel's wisdom to answer these questions, and they show at once that when the Diocese of New York choose a Provisional Bishop, they themselves, in effect, do what the House of Bishops would not do, and *depose their Bishop from his see* Some perhaps would urge forward such an election the more for this very reason, that they will not be found among those who, for so many years, have resisted every action toward increasing the weight of our Bishop's sentence. And such persons ought to pause before they take a step in any way tending to this result.

These suggestions and inquiries are thrown out by one who feels them to be real difficulties, in the way of acting in the choice of a Provisional Bishop, and who seeks for light. They come to you from one almost a total stranger to the suspended Bishop, who has never spoken to him but once, and who knows nothing of his views on the subject; they come, moreover, from one who has always doubted, and still doubts, whether it would be for the best for Bishop Onderdonk to resume permanently his duties in this diocese—but who shrinks, as he believes many others would shrink from doing anything contrary to justice or to sound Catholic practice. And it cannot be doubted that any violation of these fundamental laws, which should either by indirection increase the burden already lying upon Bishop Onderdonk, or establish a precedent for intrusion upon Episcopal rights, would, in the end, bring a greater evil upon us than would be atoned for by any supposed immediate benefits of more vigorous Episcopal suspension. Is it not better then

"To bear the ills we have,
Than fly to others that we know not of."

Why not leave the jurisdiction of this Diocese as it has been for seven years past? or, if necessary and practicable, let a more formal commission for its exercise be constituted, and let us wait upon God to work out a way for us from the evils which hang over us. Every effort thus far made to relieve the Diocese from its anomalous position has signally failed. Let us pause before we make any more. Let us, for the future, patiently wait on God's providence, have done with schemes and plans, do each one our work, and leave with God the result. IGNOTUS.

THE CHURCHMAN.

NEW YORK, JULY 10, 1852.

Court of Appeals.

Humanum est errare is a maxim of human experience, as well as good theology. The law makes it her own, and endeavors to provide against the commission of injustice by compensations and checks. Notwithstanding the high dignity of her superior judicial tribunals, and the skill and learning reasonably presumed to belong to those who sit in them, she considers it possible, nay, probable, that they will occasionally err, and the suitors may, if they please, obtain one or more revisions of the decision by another set or sets of judges entirely independent of the former. Suppose, for instance, that a civil suit is begun in one of our city courts—the Superior or Common Pleas—for the small amount of $50, and a verdict rendered against the defendant. He may have it revised by the judge before whom it was tried, on a case, special verdict, or bill of exceptions; then reviewed by the judges on the bench on an argument; and if the decision be still against him, he may have it taken up to the Court of Appeals, and there again carefully examined. Nor is it uncommon, in more important cases, for that court to hear re-arguments once or twice by the ablest counsel, that they may investigate more thoroughly the law and the facts, and view them in every light which the case demands. Hence it is that litigation lasts years and years; and it is not always the fault of the lawyers and the judges, but the prudent precaution of the law, providing that no injustice be done, and establishing the means of its prevention. It might no doubt be a more compendious process to compel the parties to remain contented with the first decision—no matter how prejudiced the jury or incompetent the judge—but this the perfection of reason will not allow. Her motto is *Festina lente*, and she especially admires the latter part of the motto.

Has the Church shown equal wisdom? By no means. We showed, in our last article on this subject how defective are the provisions for the formation of a court, and how inconsistent with the attainment of an unprejudiced and competent tribunal.—It may be composed entirely of a man's bitterest enemies, yet they alone can try him. They may be entirely unfitted by want of education and experience in the first legal principles for discharging the responsible office of judges, yet they alone can execute it. They may commit the grossest blunders in determining the law, in the reception of evidence, in the settlement of the facts of the case. Yet their decision is final, and they know it must be so. No subsequent tribunal on earth can reverse their decree, or restore their injured brother to the place he formerly occupied. Such is the claim they make, and with iron wills and steeled hearts they announce their decision. It cannot be appealed from, and is *irreversible*.

Perchance some one who has read the canon, smiles at our ignorance, for an appeal is *in terms* provided. Of course we know it. Here is the provision. "*Provided* that if the accused shall, before sentence is passed, show satisfactory cause to induce a belief that justice has not been done, the Court, or a majority of its members, may, according to a sound discretion, grant a re-hearing; and in either case, before passing sentence, the accused shall have the opportunity of being heard, if he have aught to say in excuse or palliation." Now it may be asked, how can you say there is no provision for an appeal, with this gracious clause standing full in view?

But we are not to be driven from our position by mere words—all sound and emptiness. What is the design of an appellate tribunal? To guard, as we have seen, against natural infirmity and error, and to secure the examination of the same points of law and fact by different minds, duly qualified.

But let us see how this is attained by the canon before us. 1. The very same persons who sat on the Court, are to grant a new trial, if they see fit. 2. The only time allowed for the obtaining of a new trial, is that which may elapse between the verdict and sentence. Could there be a more complete satire on the legislative wisdom of the Church, or the composition of its judicial Courts? Let us imagine a case, purely hypothetical, of course. Let us suppose that, in the "Dark Days of the Church," Puritanism and Infidelity so prevail, in certain Dioceses, as that it shall be destruction to teach the doctrines of the Faith, as this Church hath received the same. A Bishop stands forth, like Athanasius, the bulwark of the Truth, and prefers the teaching of the Primitive Church, as reverenced by our own, to the muddy obscurity of *pseudo* Evangelicalism, and the unscriptural dogmas of Calvin and his followers. He is straightway marked out for destruction, nor are the men and the means long wanting. The three men required are found to step forth as the accusers, and to allege charges. The Court assembles, composed from accidental circumstances, with a clear majority against him; a fact clearly ascertained, however improper it may be to find it out; for men will search the conduct and read the motives and conjecture results, in spite of all conventional phrases and vague declamations. No matter how informal the presentment, or demurrable the charges, the presentment is sustained and quick work is made with the evidence. One Episcopal judge absents himself, while the witnesses for the defence are examined—another, for want of evidence, rests his decision upon some fancied admission of the counsel for the defence—another gives his deliberately written opinion one way, and then votes in another directly opposite. Of course, a condemnation is the result of such *irregularities* (to call them by no harsher name,) and the foregone conclusion becomes a matter of record. Now, in a Court of law, such conduct would not be tolerated for an instant—a judge who should absent himself during any part of the trial, would be liable to the severest censure; nor would it be allowed a juryman to leave the Court while a witness was giving his evidence, on the ground that his mind was fully made up, and that it was needless to hear any more. If a judge could so misconduct himself, or connive at such conduct in others, he would encounter a whirlwind of reproach from the bar, the people, and his official superiors. His decisions would be overthrown with every mark of contumely and scorn; he would be expelled from the seat he so unworthily occupied, and stripped of the ermine robe he had so basely defiled. But if it rested with him alone to reverse or confirm his decision, would there be the same prospect of justice? Most assuredly not! The perversity which had led him astray in the first instance, would only be increased by opposition, the sense of irresponsibility, and the desire of punishing his assailants and impugners.

And let us apply this to our hypothetical case. We have a chance majority, small in comparison with the whole number of the Bench, of peculiar doctrinal views, personally hostile to the accused, and confident that in destroying him, they are doing God service. True, they have sinned against the first principles of ecclesiastical law, have trampled under foot the clearest rules of legal evidence, have been actuated not by the spirit of love, mercy, and truth, but by the *odium theologicum*, the direst of human passions, and have rendered a verdict in accordance with their own feelings and wishes. The wished for goal has now been all but reached, and what shall stay them in their mad career? They hurry on in hot haste to consummate the ruin of thir victim, and they are met by the demand for a new trial! What mockery is this to ask such a boon in the name of justice and law, from those who have all along set them at defiance! Will it have an emollient effect upon their minds to expose with the acerbity and power of the skilful advocate their manifold blunders and malfeasances, and show how utterly illegal is the verdict they have pronounced? Very likely is it that they who have their victim in their folds, will release him because of technical rules or logical arguments, be they ever so well founded or presented. "None are so deaf as they that will not hear"; none so bigotted in their own opinions, as those who deny to others a fair hearing. The motion for a new trial is indignantly denied, and the sentence is pronounced in fever heat lest something may happen to render its execution impossible. Such men as these are to be *satisfied* that injustice has been done! a thing which Moses and the Prophets would strive in vain to demonstrate under these circumstances. They are, on the spur of the moment, to condemn themselves, which months of reflection and prayer, and the persuasions and remonstrances of the most respected and trusted friends would hardly effect in a long interval. There are some men whom familiarity with sacred things, seems to render more callous and impenetrable; there are men who have been so long occupied in delighting in the imaginary dogma of the reprobation of men from eternity, that they banish the attribute of mercy from the Divine character. Of such, it may be said

"Duris genuit te cautibus horrens
"Caucasus, Hyrcanæque admorunt ubera tigres."

And what a farce is it to ask them for a new trial, to expose to their eyes, their manifold errors, both in law and in fact, their ignorance of the fundamental

maxims of justice and equity, of human enactments and of the Divine Law, and to ask them to revise the decision which has cost them so much labor, and to give the captive an opportunity of escape, when they have him stretched on the altar of hate, and prepared for immolation. When such men, actuated by such motives consent to carry out these provisions of the canon in their full spirit, we shall confess our hypothetical case an impossibility—but not before.

FOURTH OF JULY AT BURLINGTON, NEW JERSEY.—The celebration of the Nation's Holiday at Burlington is probably the most pleasant to be enjoyed in the country. Besides being the birth-day of American Independence, it has at Burlington a double honor, being also the Anniversary of the foundation of Burlington College; and its celebration includes the commemoration of both these important events. At about eight o'clock in the morning—as beautiful a Summer's morning as ever rose upon Riverside—a procession was formed at the College, consisting of the faculty and students, wearing their caps, gowns and hoods, and, headed by a band of music, they moved in order to the Episcopal Residence. Having there, before the door, met the pupils of St Mary's Hall, and a numerous company of invited guests, they were received by the Bishop, and formed in a large circle around him. Mr John S. Littell, Jr., one of the students, then advanced toward the Bishop, and delivered a very neat and appropriate Address on behalf of the students. He alluded to the double honors of the day, to the distinguished Jerseyman who is one of the Candidates for the Presidency, and paid a feeling tribute to the memory of Henry Clay, whose funeral solemnities mingle more or less with the customary festivities of the day. He then concluded with a warm expression of gratitude, confidence and affection for their father and founder the Bishop of the Diocese; and their firm conviction that, though the clouds seemed now to lower over his head, they would soon disperse, and his name would hereafter, through long ages, "smell sweet and blossom in the dust."

The Bishop briefly and feelingly responded. He showed the necessity of sound religious education, in order to insure the perpetuity of Republican institutions, and referred to the authority of Washington in support of this grand fundamental principle. As to his own troubles, he said that the love and confidence and hearty support which he received from his spiritual children and friends, as well as the success of those Institutions which God had enabled him to establish, were more than an abundant reward for all the sufferings he was called on to endure. After this exchange of feelings, and several hearty cheers in honor of the day, the Bishop, and the able young spokesman for the Students, the music again struck up, and the procession departed to the College, where arrangements were actively completed for the remaing performances of the day.

Towards one o'clock the company gradually reassembled on the College grounds. The Schoolroom was densely crowded with students, the pupils of the Hall, and numerous guests, and the Rt. Rev the President of the College, followed by the dignitaries of the two Institutions, the Trustees, and other clergy present, entered in procession, and took their seats on the platform. The Declaration of Independence was read by Mr Devereux Clapp, of the Senior class. After which, an address was delivered by the Bishop, of which we can give only a meagre outline. He took strong and patriotic ground against the doctrine of Intervention in the affairs of foreign nations, and said that his confidence in the stability of our Institutions had been greatly strengthened by finding that all the eloquence, the arts, the interests, the personal appeals that had been so perseveringly employed, had utterly failed to move the nation from the principles of Washington. This country, he said, had a great duty to perform—the duty of influence through its own example. The difference between *intervention* and *influence* was shown in a large and beautiful variety of illustrations. Strong union ground was taken, and vindicated in a most emphatic manner. The career of Henry Clay was touchingly alluded to, and he was pronounced happy in having beheld, before his departure, the complete triumph of his last labors and struggles for the preservation of that glorious Union to whose service he had devoted his best energies for nearly half a century. The race of Revolutionary heroes was gone. The generation of great men that came after them was rapidly passing away. The youths of this day are to produce the great men of the generation to come.—They were earnestly exhorted to make Religion the basis of their character as citizens, as including all that could contribute to makeing our Country good and great, an example and an influence for good, over all the world.

This Address was listened to with the most intense interest throughout, and was received with loud applause. After it was concluded, Judge Carpenter was called to the Chair; and on motion of Mr John S. Littell, a Committee of Three was appointed to request a copy of the Bishop's Address for the Press; and on motion of Dr. Townsend, a similar Committee was appointed to raise the funds for defraying the expense of publication.

The whole company then adjourned to the Dining room, where an abundant and handsome collation had been spread out, adorned with several magnificent bouquets prepared by the hands of the ladies. The whole company enjoyed themselves most highly and heartily. The Bishop, as is his wont on such occasions, was constantly moving about hither and thither among his friends, and was everywhere the life and soul of the occasion. After the collation the company gradually dispersed, carrying with them happy memories which will last long after the day itself has been numbered with the past.—Among the guests we were pleased to see Clergymen and Laymen from New York, Pennsylvania, Connecticut, and of course from every part of New Jersey.

To one who has spent a few days at Burlington, and seen what the Bishop has done, and is yet doing there, and felt how he is the life and soul and centre of so large a circle of Church work, the loved and venerated father of so large a band of the faithful, whose hearts and heads he has won by labors so long, so arduous, and so persevering: to such an one, the idea that he *can* be struck down by the singular combination which has attempted his ruin, involves an apparent absurdity. The Lord of the harvest does not commonly suffer such laborers to fall in such a way. Long may the Bishop live to be what he has hitherto been, to his Diocese of New Jersey! H.

NEW YORK UNIVERSITY.—We regret to observe that the Rev. C. S. Henry, D.D., has been compelled to relinquish the chair of Intellectual and Moral Philosophy, in consequence of continued ill health. It is stated, that he has been sentenced by his physician, to a *rustication* of three years, with a perfect immunity from all severe intellectual exertion; at the end of which time, under these conditions, it is hoped his health will be permanently re-established.

At the late commencement, 21 young gentlemen received the degree of B. A., and 13 that of M. A., in course. Several honorary degrees were also conferred.

The Rev. Moses P. Curtis, Rector of Trinity Church, Society Hill, S. C. has received the degree of D. D. from the University of North Carolina.

LECTURES ON THE STUDY OF WORDS, by the Rev. Richard Chenevix Trench, Redfield, New York, has been perused by us with much pleasure. It is an invaluable book for the student, both for its profound thoughts and acute suggestions on the origin and developments of language, and its admirable illustrations and elucidations drawn from the English chiefly, as well as from other tongues. In further testimony of its worth, we have given a long extract on our first page, from the Scotch periodical, which will give a good idea of the value of the work. As becomes a good Churchman, Mr. Trench has taken several opportunities of interspersing sound teaching on theology and divinity, with his lessons on philology. A secular print seems to think this out of place, at which we wonder mightily; for it shows how accustomed even well read persons are to separate religion from education.—The learned author rightly draws the distinction between *education* and *instruction*, and shows the worthlessness of the latter, unless hallowed and illuminated by the teachings of the Gospel, and its divinely-commissioned exponent, The Church. His words are those of wisdom and truth.

DEATH OF HENRY CLAY.—Festivity and mourning were strangely mingled on this anniversary of the National Independence. There were joy, and mirth, and noisy sounds in honor of the mighty event celebrated on that day,—a nation's birth and deliverance—but there were also sadness, and tears, solemn processions, and outward tokens of mourning, the booming of minute guns, and drooping standards. One of the great men of the nation had departed this life—one who had, for more than half a century, filled a prominent place in the people's eye, and done good service as a patriot and statesman. It is not our purpose, on this occasion, to do homage to the genius, the talents, or the splendid public career of *Henry Clay*—since they are familiar to every American as household words. Though he obtained not the highest office in the nation's gift, he was, by the confession of all,—even his political opponents—eminently worthy of it. Far other thoughts are ours. For had he possessed only a nation's love and gratitude, the applause of an admiring people, the consciousness of having spent his life in devotion to the service of his country, and the promotion of her truest interests—all this would have availed him little when he came to die. His hopes for the future life were strong and encouraging, because he had learned, years since, to seek redemption and pardon through the Saviour of the world, and to show his love by keeping His commandments. Having been baptized for the remission of sins, he evinced in his latter days the happy growth of the holy seed then planted, and the good effects of the Spirit of Grace. We read that he repeatedly, both before and during his sickness, received the Holy Communion of the body and blood of Christ, and was thus strengthened, both in body and soul, unto eternal life. May those who loved and admired him as the statesman, learn to imitate him as the humble and faithful Christian disciple. It is the promise of Him who cannot deceive—"Be thou faithful unto death, and I will give thee the Crown of Life."

Annual Meeting

OF THE ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY, A. D. 1852.

NEW YORK, Tuesday, June 22.

To-day, as directed by the ninth article of the Constitution, the Associate Alumni met in the hall of the Seminary, at 7 o'clock, P. M.

The following members of the Association were present at this first session: The Rev. S. R. Johnson, D. D., and the Rev. B. I. Haight, D. D.; the Rev. Messrs. Dowdney, Hart, D. V. M. Johnson, Benton, R. Cox, F. J. Goodwin, Hitchcock, Walton, Clapp, Haskins, Tuttle, Douglass, Spencer, Weaver, Macurdy, E. R. T. Cook, Elmendorf, Coffey, Hopkins, Moyses—registered in the order of the years in which they graduated.

The Rev. Prof. Johnson, the earliest graduate present, was elected to the chair, and opened the annual meeting with the prayers prescribed for the occasion.

The Chairman appointed the following Standing Committees, viz.:

The Rev. Messrs. Weaver, Elmendorf, and Hopkins, the Committee to inspect the room and library of the Society's scholars:

Rev. Messrs. Cox, Walton, and Moyses, a Committee to invite the graduating class to join this Association:

And the Rev. Messrs. D. V. M. Johnson, Haskins, and Spencer, to make inquiry respecting deceased associates, and to prepare proper obituary notices.

After these appointments, it was *resolved*, that, at the close of the services and sermon, this body would adjourn its session to Wednesday, 23d, when it would meet in the Seminary hall, before the essay, at half-past twelve o'clock.

At eight o'clock, the members proceeded to the chapel. Evening Prayer was said by the Rev. Geo. Benton, of N. C., and the Rev. David H. Macurdy, of N. J., the canticles and psalms being chanted antiphonally by the clergy and students.

Notice of the illness of the appointed preacher having been received only a few hours before the meeting, and his substitute being absent, the Rev. Prof. Haight kindly consented to preach the sermon on the occasion, from the text, Ps. xlviii, 1, 2, 3, on the glory, beauty, and strength of the Church; and Prof. Johnson said the closing prayers and pronounced the benediction. Adjourned.

A. BLOOMER HART, Rec. Sec.

Wednesday, June 23d.

The Association met, pursuant to adjournment, in the Seminary hall, at 12½ o'clock.

The Rev. W. L. Johnson, D.D., R. B. Van Kleeck, D.D., and A. H. Vinton, D.D., and the Rev. Messrs. Watson, Eigenbrodt, Sayres, Traver, Ch. Seymour, Long, C. B. Wyatt, Shackelford, Hollingsworth, Rowland, W. W. Seymour, and Travis, members not before present, appeared and took their seats.

A message was received from the Rt. Rev. Bp. Whittingham, expressive of his continued, cordial sympathy with the Association, and of regret at his inability—through ill health—to be present at its sessions.

Whereupon the Rev B. I. Haight, D.D., Vice President of the Society, in attendance, took the chair.

The Committee appointed to invite the graduating class to become members of this body, reported that they had discharged the duty assigned them.

Dr. Haight being obliged to withdraw, the Rev F. J. Goodwin was invited to preside, and subsequently, the Rev Samuel Cooke, of New York, was elected chairman.

It was resolved that a committee be designated to wait upon Bishop Whittingham, formerly a Professor of the Seminary, and solicit his consent to allow his portrait to be taken, and added to the portraits of the Professors already obtained by the Associate Alumni. The chair appointed the Rev Messrs. Eigenbrodt, F. J. Goodwin, and Rowland; and, on motion, the Rev S. R. Johnson, D. D., and Rev Samuel Cooke, were added to the committee.

At one o'clock, the members of the Association, accompanied by an assembly of clergymen and of students in the Seminary, proceeded to the chapel, to hear the annual essay. It was a lecture on the nature, origin and effects of *Superstition*, by the Rev Alexander H. Vinton, D.D., of St Paul's church, Boston.

On the return of the Society to the Hall, to resume its business, the committee on the Scholars' Room and Library presented its report through the Rev J. H. Hopkins, Jun. The report was re-committed for alteration.

The committee appointed to prepare an obituary notice and tribute to the memory of our departed brethren, tendered their report through the Rev J. A. Spencer. The Rev Mr Shackelford was added to the committee. The report was re-committed for additions, and being amended, was received by the Association.

REPORT.

The Committee to whom was assigned the duty of inquiring what members of the Associate Alumni have deceased during the past year, respectfully report that they have made inquiry and examination, and have ascertained that

The Rev Henry L. Storrs, late Rector of St. John's church, Yonkers, died on Sunday night, May 16th, 1852, after a brief illness.

And the Rev J. Ellison Van Bokkelen departed this life in the year of our Lord 1850.

In view of these afflictive dispensations, the Committee respectfully recommend the adoption of the following Resolutions.

Resolved, That the Associate Alumni desire to record their deep sense of the great loss sustained by their parishes, their families, and the church at large in the death of the Rev Henry L. Storrs, and of the Rev J. Ellison Van Bokkelen.

Resolved, That we recognize in our deceased brethren a single-hearted, earnest devotion of themselves to their arduous and responsible duties, and are impressed with the zeal and ability which they ever manifested in their Master's service.

Resolved, That we present our heartfelt sympathies to the bereaved flocks and families of our deceased brethren, and also desire to remember how short our own time is, and how needful it is that we, too, "have our loins girded about and our lights burning, as servants who wait for the coming of their Lord."

All which is respectfully submitted,

J. A. SPENCER,
S. W. HASKINS,
D. V. M. JOHNSON,
J. W. SHACKELFORD,
} *Committee.*

New York, June 23d, 1852.

The Annual report of the Executive Committee was then read by the Secretary of the Society, and submitted for action. After amendment by the erasure of a paragraph, it was adopted.

REPORT OF THE EXECUTIVE COMMITTEE OF THE ASSOCIATE ALUMNI, 1852.

The Executive Committee of the Associate Alumni respectfully report that:

They have held various meetings during the past year for the transaction of the Society's business.

Full minutes of the proceedings of the Annual meeting were published in periodicals of the church.

We have the satisfaction to announce that the expense ($150) incurred by preparing a complete catalogue of the Books in the Seminary Library has been entirely liquidated.

The Memorial Committee of the preceding year were allowed, by a vote of the Society, $25.52 more than they had collected, toward payment for portraits, on condition that they—the nominal committee—would reimburse the Treasurer by collecting future subscriptions. The amount has not yet been refunded.

A Committee, consisting of the Rev Messrs. Cox, Hobart and Hopkins, was appointed to procure a portrait of the late Prof. Ogilby. The sum of $161 has been subscribed, and $103 received toward defraying the cost. Mr Huntington is engaged on the picture, and purposes to carry it with him abroad, and finish it in Europe.

A circular letter was addressed to the members of this Association, urging the importance of an annual payment from each associate, and indicating the objects for which it is necessary to increase our funds.

Information was received from the Rev Edward M. Forbes that he would be unable to accept the office of essayist for 1852; and the Rev Dr. A. H. Vinton, his substitute, thereupon became principal essayist.

Your Committee's attention was called by the Right Rev President of the Association to the M'Vickar endowment of $1000 for the purpose of awarding two annual prizes to graduating students, $30 to the students undergoing the best examination in the Septuagint and Greek Fathers, and $20 to the best proficient in English Ecclesiastical History, especially from the time of William the Conquerer. By the terms of the endowment, the Executive Committee of the Associate Alumni are appointed to award these prizes. Notice of the Committee's design was given to the Dean of the Faculty; but no Seniors announced their intention of becoming competitors, and the money will therefore be divided among deserving, necessitous students. It is hoped that candidates may direct their attention to those prizes, and prepare for the examination by reading the designated authors before the last year of their course, which is filled with abundant study.

The Rev Alfred E. Ford has renounced the ministry of the church, and become a preacher of Emanuel Swedenborg's tenets. The Rev Alfred M. Loutrel has been deposed. The Rev Edgar P. Wadhams, and Rev William Everett have also abjured our Communion, and connected themselves with the Church of Rome. These gentlemen are, according to the second article of the Constitution, therefore, no longer members of our Society.

We would present to your consideration the final resolution of our last annual meeting regarding the place of the Society's assembling. It is desirable that our meetings should be held every year in a fixed and known place, instead of being transferred from church to church, to the distraction of members from various dioceses. No place would seem more appropriate than the Hall or Chapel within the walls of our *Alma Mater*, which the Dean of the Faculty has kindly put at our disposal. Here we have pursued our studies, and here offered our daily prayers together; and our presence in the environs renews old associations and wakes up happy remembrances. Here, also, we shall insure a choir and sufficient congregation, always uncertain elsewhere. It may be expedient to make the resolution of the last year the Society's permanent rule.

All of which is respectfully submitted.

A. BLOOMER HART, Sec'y.

The Rev Mr Walton, Treasurer of the Society, then presented and read the report on the state of its financial affairs, showing a balance in the treasury of $65.89, after defraying the expenses of the year.

Abel T. Anderson, Esq., transmitted the annual report on the funds for the endowment of the Alumni Professorship. The funds and vouchers remain as according to the report of 1851, except that the sum of $45, received in December last, was loaned to the Seminary, on the note of its Treasurer, without interest.

On motion, it was

Resolved, That the Executive Committee be authorized to strike from the Roll the name of any person resigning his membership in this Association.

On the nomination of a Preacher and Essayist, with their substitutes, for 1853, balloting was dispensed with by a unanimous vote, and the following nominees were elected *viva voce*:

For Preacher: The Rev Samuel Cooke of N. Y.
" Substitute: " Alfred A. Miller, of Md.
For Essayist: The Rev Sam'l Fuller, D.D., of Mass
" Substitute: The Rev Alfred Stubbs, of N. J.

The following ticket of officers was then reported, for the ensuing year, and the nominees chosen by ballot:

For President: The Right Rev W. R. Whittingham, D. D. (*ex officio*). For 1st Vice President: The Right Rev Alfred Lee, D. D. (*ex officio*). For 2d do. the Right Rev H. J. Whitehouse, D. D. (*ex officio*); 3d do. the Rev William Shelton, D.D.; 4th do. the Rev Benjamin I. Haight, D. D.; 5th do. the Rev Aldert Smedes; 6th do. the Rev Wm. I. Kip, D. D.

For Treasurer: The Rev William Walton.

For Cor. Secretary: The Rev R. B. Van Kleeck, D. D.; for Recording Secretary: the Rev A. Bloomer Hart.

For Executive Committee: The Rev Richard Cox, the Rev William E. Eigenbrodt, the Rev John Henry Hobart, the Rev Cornelius R. Duffie, together with the Treasurer and Recording Secretary.

Dr. Van Kleeck submited the following as a substitute for the present fourth Article of the Constitution, to wit:

"The officers of this Association shall be a President, *Six Vice Presidents, to be elected from among those members who are not Bishops*, a Treasurer, a Recording Secretary, a Corresponding Secretary, and four persons to constitute with the Recording Secretary and Treasurer an Executive Committee. The senior Bishop of the church who is a member of this Association shall be President of the same; and all other Bishops of the Church who are members, to be Vice Presidents, to take order according to seniority. The duties of the executive committee shall be to carry into effect all resolutions of the Society not otherwise assigned, and to manage its business in general."

This alteration in the Constitution is submitted at the present meeting for consideration, and to be adopted, if approved, by a vote of two thirds of the members in attendance in 1853.

On motion, adjourned, to re-assemble in this Hall to-morrow, immediately after the Commencement of the Seminary.

A. BLOOMER HART, Rec. Sec'y.

Thursday, June 24th.

After the "Commencement," the Association held its third session in the Seminary Hall, at one and a half P. M.

The Rev Messrs. Miller, I. A. Williams, Burroughs, Walsh, and Hollingsworth, not before present, appeared and took their seats.

During a part of this session, the Rev Dr. Haight presided, but being obliged by pressing duties to retire, the Rev Dr. Van Kleeck was chosen Chairman.

The minutes of Wednesday, being amended, were approved.

The Constitution was then read, and the gentlemen of the graduating class subscribed it, and thus united themselves with the Association, viz: Wm. E. Armitage, Edward C. Babcock, Gordon M. Bradley, Morgan Dix, P. Gervais Jenkins, M. D., Francis E. Lawrence, Carlton P. Maples, William White Montgomery, J. S. Purdy and Arthur J. Rich, M. D.

On motion, the report of the Committee on the Scholars' Room and Library was referred to the Executive Committee, with power. It was

Resolved, That, with the consent of the Faculty, the Society's Anniversaries shall hereafter be celebrated in the Seminary Hall, and the annual Sermon and Essay be pronounced in the Seminary Chapel.

The minutes of the final session being read and approved, the meeting of 1852 was adjourned.

A. BLOOMER HART, Rec. Sec'y.

Foreign Intelligence.

Since our last we have received later files by the *Africa* and *Atlantic* at this part.

We do not find any remarkable intelligence. The Legislative *Corps* begin to wax restive, as we anticipated from the first, and the President is getting angry. We suppose that he will soon turn them out of doors, and find that it is indispensably for the good of France, that he should declare himself Emperor and reign absolutely. Several Generals for refusing to take the oath of allegiance to him personally, have been stricken from the army list, and put on a retired half-pay pension.

It seems from a paragraph in the last "English Churchman," that Mr. Hugh Kelly has been in the habit of publicly claiming the Bishop of Michigan as his Diocesan. Our contemporary urgently calls upon the Bishop for some explanation as to the actual standing of that person, and why he has been permitted to go on unchecked in his course of schism, unvisited by any public canonical censures. The Bishop's visit to England will probably be attended with more good results than one.

The collection at the offertory on the 15th ult., in Westminster Abbey, amounted to £425.

The Morning Chronicle contains a full and interesting account of the special meeting of the Society for the Propagation of the Gospel, held on the 18th ult., to receive formally the Bishops of Michigan and Western New York. The Archbishop presided, and speeches were delivered by the Bishop of London, the two American Bishops, and the Rev. Dr. Wainwright: we shall give the proceedings at full length in our next number.

In answer to inquiries on the subject, by a Roman Catholic member, Mr Walpole, the Home Secretary of State, stated in the House of Commons, that the Royal proclamation had been issued because "Government had received information of an intention to revive such processions as had not taken place since the Reformation—that a procession consisting of 150 persons with crucifixes, images of the Blessed Virgin, &c., had in one case gone four miles along the highway, and that such acts were likely to create disturbance and riot; and that therefore it would enforce the law forbidding such disturbances."

The Bill of the Marquis of Blandford, respecting Episcopal and Capitular Revenues, has been *discharged* on a 2nd reading. Mr. Walpole stating that it was the intention of Government to take into consideration the whole subject of the Cathedral establishments, to restore them more strictly to their original intention, and give them greater efficiency. It seemed to be conceded on all hands that this was greatly needed. Mr Horsman, as usual, spluttered about the necessity of reforming the Episcopate—of course in the good old Puritan sense. This ecclesiastical demagogue, after having induced the House of Commons to stultify themselves by voting for a resolution virtually impeaching the Bishop of Bath and Wells, is completely at a loss how to nominate a satisfactory committee, as all the distinguished lawyers, and the gentlemen in the House refuse to serve!

The bill for the erection of the Bishopric of Christ Church, New Zealand, has passed to a 2nd reading, notwithstanding the most desperate opposition from Whigs, Radicals and Infidels. The vote was, for it 111; against, 34.

Mr. Napier having given notice on the part of the Government, of its intention to bring in a bill to continue an act for the better prevention of crime and outrage in England, Mr. *Lawless*, an Irish member, stated he should oppose the bill at every stage! We have no doubt he will, and that he is well named.

Some disgraceful riots have already taken place both in England and in Ireland, especially the latter, in consequence of the canvass for the next Parliament. The *Young Ireland* party are, it would seem, the chief actors in these outrages.

New Publications.

TALES OF THE CAVALIERS OF ENGLAND, by W. H. Herbert. (Appletons.)

Mr. Herbert's ability as a novelist is well known. The present work contains four of his tales contributed to magazines at different times, well worth a republication, and we are glad to see them in a collective form.

The Messrs. Appleton have also republished in their *Popular Library* the humorous *jeu d'esprit* of LITTLE PEDLINGTON, by Poole, in 2 vols. It is an admirable satire on small people in little places, and though the names may be imaginary, the facts and personages are not.

Messrs. Blanchard & Lea, Philadelphia, have republished SCHMITZ'S ELEMENTARY GRAMMAR AND EXERCISES, abridged skilfully from the larger grammar, published some time since in the same series, and a good book for beginners.

Diocesan Intelligence.

WESTERN NEW YORK.—*Hobart Free College—Commencement Exercises.*—The Annual Commencement of this Institution will be held on Tuesday, July 15th.

On Wednesday preceding the Commencement (July 14,) the House of Convention hold their Annual Meeting, and in the evening the Address before Hereman Society will be delivered by R. H. Dana, Esq., of Boston.

Commencement Exercises commence on Tuesday, at 10 1-2 o'clock; and in the afternoon of the same day, the Annual Address before the House of Convocation will be delivered, by John N. Whiting, Esq, of Geneva.—*Gospel Messenger.*

MASSACHUSETTS. — *Ordination.* — The Rt. Rev. Bishop Eastburn, held an ordination in St. Matthew's church, South Boston, on Wednesday morning, the 16th ult., when the Rev. John T. Burrill was admitted to priests' orders.

Morning prayer was read by the Rev. Mr. Robertson of the diocese of Maine, assisted by the Rev. Mr. Wiltberger of this city. The sermon was preached by the Rev. Mr. Flint of Charlestown. The Rev. Shipley Wells Wilson presented the candidate. The Rev. Samuel B. Babcock read the Epistle, and assisted the Bishop in the administration of the holy communion. The Rev. Messrs. Clinch, Wilson, Flint, Babcock, and Randall, united with the Bishop in the laying on of hands. The Rev. Dr. Wayland of Roxbury was also present.—*Christian Witness and Church Advocate.*

OHIO.—We learn from a friend that Bishop McIlvaine visited St. Paul's church, Cincinnati, in the forenoon of the Sunday after Ascension. The Rector presented twenty persons for confirmation, and read the preface to the confirmation service. The Bishop delivered a brief, impressive address to the candidates and afterwards delivered an animated discourse from Romans v. 5, on the nature and evidence of the Christian hope. This confirmation, with one person confirmed in private, making in all 21, is the largest since 1844.

Bishop McIlvaine visited Christ Church, Dayton, Rev. James B. Britton, Rector, on Saturday evening, 29th ult, and confirmed fourteen persons, one colored; two were male heads of families, one of whom had been baptized on Thursday evening, and both valuable members of the Vestry.—*Recorder.*

ILLINOIS—

Jubilee College, June 8th, 1852.

My Dear Son Dudley,—I think you will rejoice to hear that I have made a compromise with the claimants of a portion of the College lands, by giving my note of hand for the payment of ($1600) One Thousand and Six Hundred Dollars in a short given period. I was compelled to this by many weighty considerations.

1st. I am old, and the good, if not the existence of the College requires that this question, so embarrassing, should be settled before my death.

2nd. The unfortunate report originating in Ohio that "all the College Lands had passed into other hands" (and of course that the Institution was no more) had spread so far and wide by the newspapers that nearly all *Benefactions* had ceased; which impression on the public mind, unless speedily removed by a compromise, had become so profound that I would go no further in my plans—and the College itself would soon be defunct.

3d. The hope that *I might survive*, by Mrs. E. Kohne's Legacy, also so widely spread abroad, was proved by an examination of *the Will* of that benevolent lady, to be a fallacy. It was believed by the report published that I should come immediately into the possession of $3000. The facts recited in the Will proved this impression without foundation. A suit of Mrs. Kohne against the *Estate* of her husband for the recovery of her marriage settlement many years ago was still pending in the courts of law at her death. What should prevent its being continued a suit pending in a law court a still longer period, and who could say that when determined, the judgment would be favorable to the legatees, among whom I am named as one. A poor foundation is that arising from such circumstances on which to rear hopes of *present* relief.

Having pledged my credit for the payment of the money above named, to perfect the Compromise—I have no other refuge but to the honor and just feelings of the real friends of Jubilee College. May the good God for Christ's sake, grant me favor in so important a matter.

You can make the substance of this hasty but true statement known to the friends of the Churches in Chicago, by private printed circulars, or by publishing in the newspapers, as you, with the advice of the friends in your city shall think best.—Remember that what is done, must be done immediately.

Finally—having printed this letter, or some other better in form, though the same in point of fact;—you can put it in the hands of some fit person to go round among the real friends of the Church, and of Your affectionate Father,

P. CHASE.

CLERICAL CHANGES.

Rev. J. W. Stewart (D. C.) requests that all letters and papers for him, be henceforth addressed Walden, Orange co, N. Y.

The Rev. E. W. Hagar has resigned the Chaplaincy of Auburn Prison, and accepted a call to the Rectorship of St. John's church, Clayville, W. N. Y.

The Rev. Jas. Abercrombie, from Waukesha, Wisconsin, to Cape Vincent, Jefferson co., W. N. Y.

Died.

On the 29th inst., Mr. John Battin, one of our oldest and most respectable citizens.

At Hoddesdon, Hertfordshire, England, on the 29th of May last, in the 65th year of her age, Anne Charlotte, Widow of the late John Loudon McAdam, the originator of McAdamised roads; eldest daughter of John Peter DeLancey, late of Mamaroneck, Westchester Co., N. Y., and sister of the Right Rev. Dr. DeLancey.

At Waddington, St. Lawrence Co., N. Y., on 15th April, 1852, in the 78th year of her age, and in the communion of the Catholic Church, Rebecca, relict of the Hon. David A. Ogden.

The writer has postponed allusion to her death until the present time, hoping that some among her numerous circle of friends would assume the duty of paying this tribute of affection and respect to her memory—but he cannot allow any longer time to pass in silence, and is happy to bear his testimony to departed worth.

The deceased was in many respects a remarkable woman, and one whose memory can never be effaced from the minds of those who had the privilege of knowing her. As a matter of history it deserves to be recorded that Alexander Hamilton, who was the partner of her husband, died at her house, and in her arms, having been removed to her residence immediately after the fatal duel at Hoboken. For many years she has lived in retirement at Waddington, devoted entirely to the duties of domestic life, of hospitality, charity and religion. St. Paul's Church, in that village, was built by her husband, at her request, at a cost of $9000 or $10,000, and she continued to the last a generous and devoted supporter of the parish. A member of the Protestant Episcopal Church, not only by Sacramental union, but by the convictions of an inquiring and highly intelligent mind, she sought by every means in her power to promote its welfare, and retained till death the liveliest interest in every thing which concerned it. The clergy always found a home at her house, which was indeed open to every comer with the warmest welcome of olden hospitality. To the poor she was at all times the kind, considerate and generous friend, and every clergyman who has resided in the parish, will unite with the writer in bearing testimony to the assistance which he has received from her and her family, in his ministrations to the afflicted. She died after a long and painful illness borne with unmurmuring resignation, in the full possession of all her faculties, and in the humble hope of a blessed resurrection and glorious immortality. J. H. H.

At New Haven, Ct., on Wednesday, the 23d inst, John R. Chapin, M. D., of this city, in the 42d year of his age.

At a meeting of the vestry of the Church of the Nativity, New York, on Monday, the 28th inst., the following preample and resolutions were unanimously adopted.

Whereas, It has pleased Almighty God, in His wise Providence, to remove form his labors in the Church Militant to his rest, as we trust, in the Church Expectant, our worthy brother and senior warden, Dr. John R. Chapin.

Therefore resolved, that in his removal from our visible communion, we lament the loss of one highly esteemed and greatly beloved for his social, moral, and religious virtues, and Christian graces; and that we recognize, in his departure, another call to renewed diligence and devotion in the discharge of our own responsibilities, that with them who have gone before us to the rest of Paradise, "We may have our perfect consummation and bliss both in body and soul, at the second coming of our Lord, and the resurrection of the just.

Resolved, That we tender to the family of our deceased brother, the assurance of our sympathy with them in their bereavement, and of our consolation under this affliction, that we mourn, not as those who have no hope for them that sleep in Jesus, but as those who rejoice in the prospect of meeting them again, of seeing face to face, and of knowing them, even as we are known.

O. H. TOWNSEND,
Clerk of the Vestry.

Notices.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The regular monthly meeting of the Board of Managers will be held in the S. S. room of the Church of the Ascension on Tuesday evening (13th inst) at 7½ o'clock.

(By order.) THOS. P. CUMMINGS, Rec. Sec'y.
July 10, 1852.

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P.M. tf

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 1st inst.

Grace, Rev Thos House Taylor, DD, 210; Mrs Harriet P Bradley, Watertown, Ct, sub 2; St Marys, Castleton, Rev S P Parker 45 45; Christ, Tarry Town, Rev W Creighton, DD, 27 60. Total $285 05.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 8, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 1 inst.

Christ, Pierremont, Rev S G Hitchcock 2; Mrs Harriet P Bradley, Watertown, Ct, sub, 2; Christ, Tarry Town, Rev W Creighton, DD, 15. Total $19.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 8, 1852. 20 John street.

Advertisements.

LITTELL'S LIVING AGE, No. 425, 12½ cents.

CONTENTS.

1 More Marine Stores, *Fraser's Magazine.*
2 Animals, and their Characteristics, *Ladies' Companion.*
3 A Swiss Festival, *Eliza Cook's Journal.*
4 Student Life at Cambridge, *Chambers' Journal.*
5 Cost of a "Notice of Action," *Times.*
6 An Old Sermon.
7 Fardorougha, the Miser, *Dublin University Magazine.*
8 Physical Puritanism, *Westminster Review.*
9 Mortal Service, *Spectator.*

With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

CHESTER FEMALE INSTITUTE, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26–6mo

CHRIST CHURCH HALL, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.

This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.

THE TERMS for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.

In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. DR. PARK, by whom it has hitherto been most successfully and acceptably conducted.

"POMFRET, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.

POMFRET, April 3d, 1852. ROSWELL PARK."
May 15, 1852–3m

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combiuation of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H: DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

Poetry.

For the Churchman.

Commencement

OF THE GENERAL THEOLOGICAL SEMINARY, 1852.

'Twas early Summer. Not the gorgeous day
Of light, and glare and dazzling glory
In the season's prime, but passing cloud and shower,
And fitful sunbeam, till it grew, at length,
The soft effulgence of a quiet noon.
Such is the life by early chastening blest,
Whose clouds, in tears of hallowed grief distil,
Then are exhaled again, and rise to Heaven
In prayer most pure.
Tendril and leaf in verdant beauty lay,
Wreathing the windows of the sacred place;*
Nature's sweet drapery,—shading into peace
The morning light, with Summer fulness thrown
O'er hoary head and youth's unwrinkled brow.
Appointed soldiers of the Cross of Christ
Assembled there, to bid good speed to those
Who girt their armor on, and in the strength of God
Went forth, whither their Lord should call.
These at the gateway of life's journey stood;
The future, in the mist of distance, all unknown,
Save where above the standard Cross appeared,
With light celestial and all-conquering power.
Others were there with form of manhood's prime
Firm-set and vigorous. Others, with gait subdued
And silver hair, that told the work near done;
The lengthening shadows of a peaceful eve.
God's blessing, like a crown of glory dwelt
Above each head revered.
Young spirit panting for the high emprise, calm, aged Saint
Bowed down adoring the Lord God of Hosts.
Then swelled the organ peal, and chanted psalm,
With voice responsive mounted to the sky.
In seemly order ranged, the youthful band
Received the pledge their Alma Mater gave.
Kneeling around the altar, o'er each brow
The hand of blessing fervently outspread,
Blessing free flowing from a father's heart,
Their father in the Church,† whose home far off
Was in the wilderness; who knew privation,
Weariness, and toil, with smile unaltered
And unfailing heart.
The blest memorials of a Saviour's love
And mercy infinite, the solemn service crowned.
Gird ye, young champions, for the earnest fight,
The battle fierce, with sin, and death, and hell;
Bear on your brow and on your heart the seal
That ye are Christ's, and Christ's for evermore.
Be all your weakness in His power, strength,
His love your shield, his favor your defence;
Then welcome toil, or danger, or distress,
Or life, or death, it matters not. 'T is well
If ye are Christ's, and Christ's for evermore. E.

* The allusion is to St. Peter's Church, Chelsea, whose walls are covered to the very roof with ivy and other creepers.
† The Rt. Rev. Bishop Kemper.

Selected Matter

From the London Evening Journal, June 11.

Mr. Horsman and the House of Commons.

The House of Commons committed itself on Tuesday night to a course which, if persisted in, will seriously dislocate, if not in the end destroy, the existing relations between Church and State. It accepted, by a considerable majority, the guidance of a member who laid down, in the broadest and most unqualified terms, a position utterly irreconcilable with civil and ecclesiastical liberty. "The Church, as established by law, is," said Mr. Horsman, "the creation of Parliament;" and he further asserted "that, on ecclesiastical questions, every member of Parliament is bound to exercise his own private judgment." Hence it follows that the House of Commons, consisting of sectarians of every denomination, is not only entitled, but bound, as the private judgment of its accidental majority may dictate, to alter the constitution and doctrine of the Church of England. This, at any rate, is bold and explicit. It is a position which does not affect exclusively this or that party—it is no question of High Church or Low Church. We submit this tyrannical and absurd statement, in its "naked verbality," as somebody said, to the consideration of all religious persons, of whatever views, and we ask whether it is not fraught with the most serious dangers to the Church of England?

Again, as regards the constitutional question. The decision of the House of Commons in agreeing to the Committee of Inquiry in Mr. Bennett's case, is an outrage against personal liberty. The Committee has been sought under the colorable pretence of ascertaining facts; but its real object is to harrass and injure individuals whom the law holds to be guiltless. As to the facts, no inquiry is needed—the pretext is a mere sham.—As Mr. Horsman himself admits, all that ever can be known about the matter is known. In every particular the law has been complied with. The patron of Frome presented according to law—the Diocesan received and examined the presentee, armed as he was with due qualifications and testimonials, according to law—the presentee was inducted according to law. If any causes of complaint are supposed to exist against a particular clergyman, it is enough for him to say that the courts are open; and the fact that he is not accused raises a fair presumption that there is nothing to accuse him of. Yet the House of Commons, knowing all this as certainly as it knows its own existence, does not scruple to institute vindictive, inquisitorial, Star-Chamber proceedings against individuals who have simply obeyed the law," and who, to use the language of the Crown lawyers, "if they had acted otherwise, would have been exposed to serious consequences." The House has satisfied itself, morally and legally, that no charge can be substantiated against either the Bishop of Bath and Wells or Mr. Bennett; yet it is so "unreasonable and unjust," to use Mr. Walpole's language, that, because it does not like a certain view of the law, it determines to persecute individuals who, as it well knows, are legally blameless.

We are glad to be relieved from some of the personal aspects of this melancholy matter. As to Mr. Horsman, we have done with him. True to his characteristic vulgarity and smallness of mind, he conducted the debate to its close in the same spiteful spirit in which he commenced it. While disclaiming any further personal reference to Mr. Bennett, and boldly and ingenuously pretending to treat the subject in its strictly legal and technical bearings, the ex-elder of the Kirk contrived to furnish the sympathizing House with statements—actual or fictitious—of Mr. Bennett's portmanteau. He "held in his hand a certificate" of Mr. Bennett's heterodoxy from that eminent authority, the "German waiter of the hotel at Kissingen;" and he read all manner of letters from all manner of people as to why and wherefore they would or would not extend to the Vicar of Frome the ordinary courtesies of life and a morning call. In Mr. Horsman one expects all this. He plays his part, because it is his. It would be as foolish to complain of Mr. Keeley for undignified displays of drollery, as to be annoyed at Mr. Horsman's being Mr. Horsman.

But, as we understand him—though it is difficult to hunt out the grain of legal complaint among the bushels of gabble and chaff in which the claim for a Committee of inquiry upon a single allegation—viz., that the Bishop of Bath and Wells, in instituting Mr. Bennett, acted contrary to law, not having been furnished with the legal certificate required for a clergyman passing from one diocese to another. It is with much pain that we have to observe that the person most seriously implicated in this debate is not Mr. Bennett, nor the Bishop of Bath and Wells, but the Bishop of London. Mr. Horsman affects to imagine that the fact of the Bishop of London having thought proper to endorse observations on the certificate forwarded to the Bishop of Bath and Wells, deprived that document of its legal efficacy; and hence the alleged culpability of the last-named prelate. But such is not the case. The Bishop of London knew perfectly well that his signature was his signature—that the law could take no cognizance of any historical or theological disquisitions with which he might choose to encumber it. And he knew something more. He foresaw the coming storm; and he sought, by anticipation, to "satisfy the public," and to propitiate the dreaded Horsmans and Halls. He resolved to fling over the subscribing clergymen—to concentrate the "Protestant" fury on them, Mr. Bennett, and his brother Bishop—and to save himself. Whether he has saved himself remains to be seen. Certain it is that, if the subscribing clergymen require a justification of their testimonial, they will find it in the Bishop of London's own treatment of the Bennett affair. That prelate never articled Mr. Bennett—never pronounced him unsound or unfaithful—did not displace him—did not, strictly speaking, call upon him to resign—but merely reminded him, though perhaps vehemently enough, of his own voluntary offer to resign, and claimed or extorted the performance of that spontaneous promise. It is plain, then, that Mr Bennett, while at Knightsbridge, neither held, nor taught, nor did, anything contrary to the doctrine or discipline of the Church of England—else the Bishop of London failed in his duty in not vindicating the law of the Church against him. The justification of the three subscribing clergymen consists in the failure or negligence of their diocesan to take proceedings against Mr. Bennett.

Well, the Bishop is called upon to countersign the testimonial—and he consents. But he accompanies his signature with a qualification, on the legal force of which Sir W. P. Wood pronounces as follows: "No Court would have looked at the letter of the Bishop of London. He must say that he did not approve of the practice of writing these private letters. . . . If the note had been at the foot of the instrument, the Court could not have looked at it." Mr. Gladstone speaks to the same effect: "If the signature be affixed, the law is satisfied; the legal effect is not affected by any comment upon it. If a member takes an oath, it is not in his power to vary the effect by adding any observations of his own. The Bishop of London's signature is the same in point of law, whatever he appends to it." Some confusion, however, is introduced into this branch of the matter by Mr. Horsman's production of an alleged *letter* from the Bishop of London to the Bishops of Bath and Wells, containing the qualification referred to, and an inferential prejudice is raised against the latter prelate on the ground that he declined to read that communication. We have our doubts as to the existence of the letter; but we know that the Bishop of London countersigned the testimonial, and perhaps we shall not be contradicted if we affirm that his lordship added this marginal observation:

"The Bishop of London requests the Bishop of Bath and Wells to consider his countersignature as solely testifying his opinion that the three clergymen, who are beneficed in his diocese, verily believe all they have certified of Mr. Bennett. He thinks it his duty to state that in December, 1850, Mr. Bennett, who then held the perpetual curacy of St. Paul's, Knightsbridge, tendered his resignation of that benefice, and that he accepted it, because he believed his remaining there would be injurious to the peace of the Church in his diocese. His reasons for this opinion were expressed in a correspondence between Mr. Bennett and himself, which was published in the *Times* newspaper of December 12, 1850, to which he refers the Bishop of Bath and Wells. He is wholly without information whether Mr. Bennett has changed his opinion or principles since that time."

Of this attempt to throw an extra-judicial censure and difficulty in the way of Mr. Bennett, and to hamper the Bishop of Bath and Wells in a matter where the Bishop of London knew that the presentee was under no legal or spiritual disqualification for preferment, we say nothing—nor do we comment on the transparent desire to "satisfy the public" which the document displays. We pass to something yet more painful. Mr. Horsman says that he got the Bishop of London's "letter"—though we, like Mr. Gladstone, know only of the marginal observation—from some clergyman who, "three weeks ago," procured it from the Bishop himself, apparently with the direct knowledge, on the part of the latter, that it was for Mr. Horsman's use. For the member for Cockermouth says—alluding to an alleged second letter of the Bishop of London, disavowing or modifying the qualifying observations on the testimonial—"It was impossible that the Bishop of London *would have allowed the first letter to be put into his* (Mr. Horsman's) *hands, if*," &c. We ask, in utter amazement and consternation—and the question will present itself to many a perplexed and dismayed Churchman—whether it is possible that, under any conceivable circumstances, the Bishop of London should, directly or indirectly, in a very delicate and perplexing matter belonging to the exercise of his spiritual office, and affecting the duties and the peace of a brother Bishop, have communicated his episcopal acts to such a person as Mr. Horsman, to be discussed in such a place as the House of Commons?

From the Gospel Missionary, June, 1852.

The Chinese Free School in Borneo.

Some of our young readers, who know well enough what takes place every day in an English school, will like to see how lessons are managed in a Chinese school. The following extract is taken from a letter of Mr. Fox, a catechist at Sarawak. It is dated 22d Sept. 1851:—

"In accordance with your wish, I have taken this opportunity of offering you a report of the Chinese Free School. The mode of procedure adoped at present in its management is the same materially as before. After an early service in the morning, we proceed on our return from church to open school immediately, (7 A.M.) The children remain in till 8½ A.M. This time is devoted to learning the responses and prayers from the Morning and Evening Service, and parts of the Church Catechism. At 10 A.M. the bell summons to school again, and till 12 the Malay and Chinese children are employed in translating from English into Malay and Chinese, lessons on cards, published by the *National Society*. At 1 P.M. we have another sitting, which continues till 3½ and occasionally 4 P.M. During this interval the children work at the elementary rules in arithmetic, read Malay and Chinese, and receive instruction in writing. The cleverest boys that I have at present in school are Toon-Fah and Shalioon.

"The method that I have adopted in translating from English into Malay and Chinese is as follows. The most important and difficult words have their equivalent meanings in Malay and in the Malay character written over them. The same plan has been carried out, but far more satisfactorily, for the Chinese children, and at present I adopt it. The plan of translating each English sentence as it is read, I am happy to say has, as far as I can judge at present, been attended with some beneficial results. The children (both Malay and Chinese) answer with greater readiness than I was at first led to expect, and are becoming more familiar with English words, giving readily their equivalent signification in their respective vernaculars. The aptness of the Chinese children in all their studies, but especially in arithmetic, is the source of great encouragement to myself, and I trust we shall not be disappointed in our hopes of their future usefulness to the Mission.

"With the assistance of Joon, the Chinese teacher, a vocabulary of English and Chinese words has been very nearly drawn up, and further, an attempt has been made to express in English letters the pronunciation of the Chinese words, or rather, I should say, an approximation towards it has been attempted. A work of this description is most necessary in a school like ours. The children *must* pick up a certain amount of English words, in order to become familiar with sentences that they hear spoken or see written. * * * * * *

"I have only to deplore with regret, when necessitated to adopt such imperfect means of supplying the word of God to these people, the want of Chinese books, especially those of a catechetical nature. From all the opportunities I have had of seeing and judging of the Chinese in Sarawak, it is my conviction that any works or tracts bearing on Christianity, or illustrating its great truths, will be duly appreciated. Our Chinese here are an inquiring people, who view with respect all instruction, but far more so written instruction. Their most frequent inquiries are, 'Where are the books which may instruct us in what we hear respecting this true religion that you preach to us?' I have been obliged in all such cases to state that I have none, and endeavored to cheer them with the prospect of a supply at some future time. About two months ago, as I struck into a jungle for a walk, I was greatly surprised to see a Chinaman seated near a wretched hovel that could scarce have sheltered him from the sun or rain, and with a most contented air reading a little book, which I suppose was his only treasure, at least I inferred so then, for I saw none other that he could have been possessed of. But this is one of the several cases I have noticed, wherein they have shown their respect and attachment to books; and I see no reason why our Chinese converts would regard with less respect the Scriptures and Prayer Book."

From the London Evening Journal of June 11.

IRISH BEET SUGAR COMPANY.—We some time since noticed the success which (under many disadvantages) has attended the manufacture of beet root sugar in Ireland by this company.—The report of this experiment will be presented to Parliament in a few days, and it will contain such an amount of information on this branch of industry as has never hitherto appeared, demonstrating beyond any doubt the adaptation of the soil and climate of Ireland for the production of the sugar beet, both as regards quantity of produce and amount of sacharine matter in the roots. The adaptation of this manufacture to the habits and character of the laboring population in that country has also been established by the operations of the company during the past season. The sale of five tierces of beet sugar in the Dublin market recently, created a considerable sensation among the trade. Previously, it was not believed that this sugar could be produced fit for use, unless in a refined state; but the public sale of a quantity of raw sugar made from beet has removed all doubt upon the subject, and large supplies of Irish sugars are henceforth expected in the home market. The planting of beet-root round Mount Mellick (at which place the company's factory is located) this season has been extensive, and even the small farmers are putting down their half acre, anticipating more profitable results than from any other crop. In the month of October next the manufacture of sugar will be resumed, and, from the experience which has already been obtained, there is good reason to hope that this manufacture in Ireland will be eminently successful, thereby conferring incalculable benefits on the country. This company has been joined by Messrs. Dargan and McCormick, the eminent railroad contractors, who are already largely identified with the industrial enterprise of Ireland.

From the London Evening Journal of June 11.

LOUIS NAPOLEON AND THE ENGLISH PRESS.—We do not for a moment deny that comments on the President of the French Republic may become unjustifiable through falsehood or violent personality. But, for the redress of such injuries, the tribunals of this country are open to Louis Napoleon, as to every human being. They were successfully appealed to by his uncle, under circumstances far more trying to the impartiality of an English jury than exist at the present moment. But—to say nothing of our intimate conviction that we have never seen or sketched the President except through the medium of his actions—all the facts of the case, all the features of the time, all the events of the past and present, are evidence that the complaints of the French Executive are directed, not against the excesses, but against the truthfulness of our criticism. We cannot even affect to doubt that the path which we are asked to quit is that of truth and justice, or that the route which the minister of police offers to bribe us to follow, by promises of exclusive intelligence, is one which we should be degraded and discredited by pursuing. We cannot, without dishonor, deny that the last revolution was accomplished by treachery. We cannot write that the deportation of political adversaries is not an act of savage cruelty. We cannot characterize the seizure of Louis Phillippe's inheritance otherwise than as robbery. We cannot call the existing constitution of France anything but an imposture. Be it remembered that we neither claim nor virtually enjoy the right of free speech before an audience foreign to the British isles. Though we hold that the furthest corners of the earth and the remotest posterity are incidentally interested in the judgment passed on the present rulers of France by the one free Press of Europe, we admit that, in strictness, we are only entitled to address our countrymen. But we have a *right* to speak to Englishmen. The question raised by Louis Napoleon is, whether they shall hear from us the Truth.

A LADY, who has completed the course of instruction in a distinguished female seminary and has had several years' experience as a teacher, both at the North and the South, wishes to form a new engagement. In addition to English branches, (including the higher, Mathematics, &c.,) she will give instruction in the Latin and French languages. Satisfactory references will be given. Address M. P., Box No. 8., Charleston, S. C.
je26-3t$

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

For Sale.—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.
For terms, &c., apply to S. CAMBRELENG, 18 Wall st., N. Y.
May 22—tf

JUST PUBLISHED.
DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.
Published and for sale by the Gen. Prot. Episcopal S. S Union.
mar 20, tf DANIEL DANA, Jr., Agent, No. 20 John street.

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th—tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.
REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.
California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes M D., Medical Examiners.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
MRS. MARY PROAL JUDSON, Principal.
THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.
In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age.
Trinity Hall, Utica, Feast of the Annunciation. ap3-tf

CHURCH BELLS.
CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
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All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tt

CHURCH DAMASK AND CARPET.
The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance. Any shade or quality needed, that we may not have in stock, can be furnished at short notice.
Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.
Also best Curled Hair for Cushions. Also Plush for Pulpits.
For sale by DOREMUS & NIXON, 21 Park Place.
jan 3,—6m
P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4. 1851 —tf

ORGANS.
CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
Nov 9—tf WM. H. DAVIS, Organ Builder, 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

PUBLISHED BY THE GEN. PROT. EPISCOPAL S. S. UNION.
New and Beautiful Books,
For General Reading and for Presents.
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Nov. 15.—tf

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FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
March 30, 1850—tf NELSON JARVIS, Clerical Tailor. No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years ut the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE, 548 Pearl Street, near the City Hospital, Broadway, established 16 years.
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ST. MATTHEW'S HALL, PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.
THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
REV P. L. JAQUES, Rector. tf

$1,381,008 64.
STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35).
Feb 28—tf

MOUNT OLIVET CEMETERY.
AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.
Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.
Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.
Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh.
June 28, 1851.-tf.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public Schoo Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Officers for 1852:
President: ISAAC F. COX, 30 South William street.
Corresponding Secretary: FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary, JAMES POTT, 82 Beaver-street.
Treasurer; CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.
Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852–3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
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William W. Russell, Dan Marvin,
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Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
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